

IN MEMORIAM.



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THE VENERABLE
ARCHDEACON BRIGSTOCKE, D.D.,
RECTOR OF TRINITY CHURCH.



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IN MEMORIAM

Frederick Hervey John Brigstocke,

Archdeacon of St. John.

“ What though he standeth at no earthly altar,
Yet in white raiment on the golden floor,
Where love is perfect, and no step can falter,
He serveth as a priest forever more.”



ST. JOHN, N. B.

J. & A. McMILLAN, 98 PRINCE WM. STREET.

1899.



924042

ERRATA.

Page 37, line 19, instead of adopt *read* adapt.

" 39, " 8, " rights " rites.

" 95, " 25, " forty-three *read* forty-eight.

" 120, " 7, " and " of.

" 139, last line, " 3rd " 1st.

" 139, " " 5th " 3rd.

" 140, line 29, " 8th " 6th.

TO

THE RIGHT REV. H. T. KINGDON, D. D.

LORD BISHOP OF FREDERICTON,

ARCHDEACON BRIGSTOCKE'S DIOCESAN AND FRIEND,

THIS MEMORIAL,

IS RESPECTFULLY DEDICATED.



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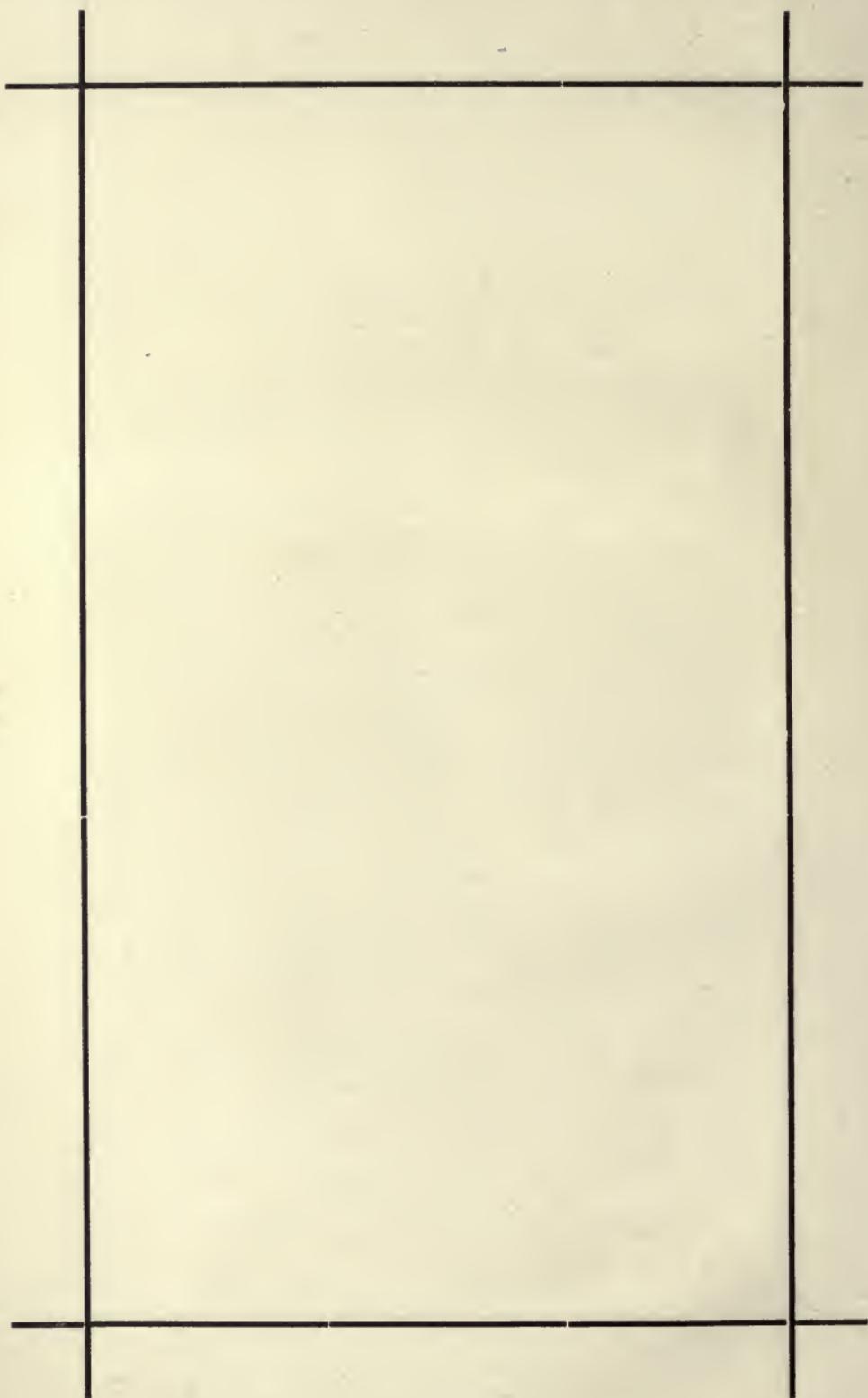
PREFACE.

This Memorial of one whose life and ministry have left a deep impress upon our city, has been written by request, and as a labour of love.

But little material, and that of a very fragmentary nature, has been left to which reference could be made. The chief authorities are, therefore, the loving recollections of living friends and co-workers.

The size of the book precludes any adequate account of Archdeacon Brigstocke's ministries in his parish and elsewhere. The principal object has been to present a life picture of him in his youth and early manhood, and to give a brief outline of his work amongst us. The suggestion was made by a lady member of Trinity congregation. Thanks are due to friends who have assisted in the work, especially to the Young Men's Association and the Young Women's Guild of Trinity Church, who have shewn much interest in its publication.

FRANCES ELIZABETH MURRAY.



PART I.

ANCESTORS—PARENTS—EARLY LIFE—EARLY MINISTRY.

Between the mysteries of Life and Death
Thou standest, loving, guiding, not explaining.

—H. B. Stowe.

FREDERICK HERVEY JOHN BRIGSTOCKE, Archdeacon of St. John, was, by descent on his father's side, a Welshman. He numbered among his ancestors twelve Welsh "princes" or chiefs, one of whom, Cadogan Grah, while heroically resisting the English invasion, took by assault Cardigan Castle, A. D. 1135. (*Transactions of Royal Historical Society*, Vol. III, page 161.)

The Archdeacon's mother, a daughter of the Rev. Richard Whish, rector of Northwold, Norfolk, came from an equally ancient Norman family. It is said that a Whish, or de la Wyche as it was then written, commanded the fleet which brought William the Conqueror to England. One ancestor was canonized by the Pope in the 13th century, and another was burnt as a martyr A. D. 1440. (*Historians of England*, Vol. III, page 702.)

Archdeacon Brigstocke combined in his character some of the leading traits of both ancestral races. He had the enthusiasm that braves opposition, the deep feeling, the earnest devotion of the Celt, and at the same time, the dignified self-possession, the stern decision, and the power and love of rule which characterize the English-Norman.

His grandfather and father were clergymen of the Church of England. The former—the Rev. Thomas Brigstocke—was vicar of Llawhadden, where a monument was erected to his memory; the latter—also the Rev. Thomas Brigstocke—was priest in charge at Walwyn's Castle, a small village among the hills of Pembrokeshire, in the diocese of St. David's. He was also incumbent of St. Katherine's Church, Milford Haven, built about one hundred years ago by the great Lord Nelson, to whose memory a stone is erected inside the church. St. Katherine's is picturesquely situated on a high cliff overlooking the harbour.

The Rev. Thomas Brigstocke had a large family—five daughters and six sons, only one of whom died in infancy. Of these, Archdeacon Brigstocke was the youngest. He

was born in the village of Walwyn's Castle, May 18, 1841.

When he was three years old his father moved to Castle Hall, a beautiful country seat, rented from Col. G——, who lived abroad. Many years were spent in this delightful home—happy years often looked back upon with regretful pleasure. The family circle was very large, including, as it did, the children's grandmother, Mrs. Whish, and her two daughters. Many also were the visitors at Castle Hall, from neighbouring families, from England, even from India. Aunts, uncles, cousins came long distances to visit the stately old lady who lived to her ninety-sixth year.

It was an almost ideal life for the young people. Their education was carried on by their father or under his supervision.* They had their games and their gardens, their pet animals, their boats—for the estate extended

*One of the sisters (Miss Caroline Brigstocke) writes: "Fred was always enthusiastic, but very thorough and a great favourite. Old friends often write to me looking back on him as a 'bright, lovable boy.' "

on one side to the shore of an arm of Milford Haven, which ran up some distance inland. Across this water the family were ferried to St. Katherine's. Twice every Sunday, in sunshine or rain, they attended church. The grandmother, Mrs. Whish, drove round by the bridge, but the others had a long walk to the ferry. When Frederick was quite young he was carried to church, when the lanes were wet, by the vicar's trusty servant and factotum, John Pawlet, for attendance at church and the observance of the Lord's day were most strictly insisted upon at Castle Hall. Ordinary occupations and amusements were completely laid aside, and yet Sunday was no day of gloom in this large and happy family; on the contrary it came to them as a day of restful peace between the rush and work of the busy weeks. The young people from Castle Hall formed the church choir at St. Katherine's, Caroline playing the organ, while Frederick sang bass, and Decimus, his next older brother, took the tenor. It was, of course, in St. Katherine's that young Frederick was confirmed by the Bishop of St. David's, Dr. Thirlwall, whose earnest address

made an impression on the enthusiastic lad which was never forgotten.

In 1856 Col. G—— returned to Castle Hall. The Brigstockes moved into Milford, and the family circle began to diminish. A sister and then a brother were removed by death. Frederick's oldest brother, Cladius, after graduating at Oxford, had been ordained, and was now a curate in London. Decimus was still at Oxford, and Frederick was preparing to go there also when he was attacked by small-pox. It was a severe case of that terrible malady. His mother was ill at the same time, but not of the same disease. Anxiety for her son told upon her; she sank gradually. No good-bye could be said. She died without again seeing her youngest-born. This was probably the first great trial-period of his life. The physical suffering was intense, but the depression of grief and loneliness was even harder to bear. During his long hours and days of isolation, deep thoughts of life and life's work were roused. In after years he told an invalid whom he was trying to encourage and help, that it was then he made a solemn vow, that with the help of God he

would through life do all he could to soothe and comfort the sick and sorrowful.* He recovered but slowly, and bore the traces of the malady through life.

He was not quite nineteen, when in 1859 he began his college life, that critical period of a young man's career. He entered Pembroke College, Oxford, but obtaining an "exhibition" (which gave him \$200 a year for five years) at Jesus College, he removed thither. Jesus College, founded by Queen Elizabeth, might be called a Welsh College. In the 17th century it produced twelve Welsh Bishops, and at the present time three out of the four Welsh Sees are filled by ex-scholars. In this Welsh atmosphere the young undergraduate from Pembrokeshire must have soon felt at home.

But little record remains of his college life, though doubtless it was a time of rapid mental growth and development. When he entered in 1859 the noise of the Tractarian conflict had died away, but the resultant

* Well was the vow kept, for his visits and attentions to the sick were among the most prized recollections of his parishioners.

remained—a higher idea of the church and her ministry, a deeper view of the efficacy of the sacraments, an increasing attention to the ornate rendering of the services of the prayer book. Into this atmosphere young Brigstocke came from a home pervaded by the evangelical tone of thought. His disposition rendered him peculiarly sensitive to outside influences, so he almost unconsciously imbibed and assimilated the ideas surrounding him, but without losing touch with his early implanted principles. It was this blending of the past with the present that made him in after life soundly progressive. It gave him an element of usefulness and power, for it enabled him to understand the ideas of persons holding different views from his own and widened his outlook over the current of modern theology.

It was also during his residence at Oxford that the famous *Essays and Reviews* were published (1860) indicating the rise of another school of thought, the leaders of which were gradually coming into notice. One day Benjamin Jowett, the future master of Balliol, being pointed out as a celebrity, young Brigstocke, accustomed to the stalwart proportions

of his own family,* looked with surprise at the little figure of one of the intellectual giants of the day.

One incident of his college life, which greatly influenced his future, was his introduction to the Rev. Dr. Payne Smith, who was then sub-librarian of the famous Bodleian library, which, since the 18th century, had been in special connection with Jesus College. When young Brigstocke left Milford for Oxford, Miss H———, a former resident of Prince Edward Island, Canada, gave him a letter of introduction to Dr. Payne Smith, the future Dean of Canterbury. The acquaintance soon ripened into warm friendship. The young man generally spent Sunday evening with the family, and the older man, whenever in after years opportunity occurred, never failed to further the interests of his young friend. Miss Brigstocke writes of this period:

“I find that I know very little of my dear brother’s life at Oxford, except that he worked very steadily, and that he and his elder brother were always great

* His brother Decimus, who was then at college with him, was six feet four inches in height, and very handsome.

friends and companions. In vacation-times he slipped into home life and work as if he had never left it. . . When my sister Augusta married, it was he who decorated the house, and entered into every little detail for the occasion, getting the young cousins staying with us to help him. So you see how much he belonged to us and to the home. That and his own studies occupied him, though, of course, he met many of the young men of the time, among them the Rev. S. Stone, the author of "The Church's One Foundation," always a favourite hymn of dear Fred. [Letter of Miss Caroline Brigstocke, May 1, 1899.]

Frederick Brigstocke graduated in 1862, and his stay at Oxford was now drawing to a close. He had wished to prolong his residence and to equip himself more thoroughly for his life's work by engaging a tutor and reading for honours, but his father who had sent three sons to Oxford, and had educated two as medical men, could not meet his views.

Frederick, therefore, left college and went up to London. It was his first sight of the metropolis; he stayed with his eldest brother Claudio, and visited the great Exhibition with much interest. About this time he also took a trip to Denmark to see a married sister who resided there. He often recalled with

pleasure the novel experience of being in a foreign country for the first time. Then returning to England he paid several visits to relatives, and in June, 1864, he was ordained by Bishop Sumner, of Winchester, to the curacy of Chobham, Surrey, a title having been given him by the Rev. S. Jerram, the vicar. We have no expression of the inner feelings of the young clergyman on his entrance into the sacred ministry of the church. We only know that it was a quiet ordination, not in the cathedral, but in the private chapel of Farnham Castle. There were but fifty candidates. The young men were lodged in the neighbouring village, but were entertained at dinner every night at the palace with almost regal hospitality, for Bishop Sumner was one of the "Prince Prelates" of the Church, and the beautiful palace and park, with its groves of oaks and herds of deer, were quite celebrated. The Rev. Frederick Brigstocke was twenty-three years of age when he began his work as curate at Chobham, taking priest's orders the next year. He remained two years, the vicar parting from him very reluctantly, "For he was the best curate I ever had." Just before

he left he married Miss Sparkes of Crewkerne, Somersetshire, through whose kindness much of the information contained in these pages has been obtained.

In this same year (1866) Dr. Payne Smith was made Regius Professor of Divinity at Oxford, Canon of Christ Church, and Rector of Ewelme. He at once asked Mr. Brigstocke to be his curate, as the Regius Professor had to be a resident at Oxford, and therefore absent from the parish at least six months in the year. Mr. Brigstocke gladly accepted the offer, and moved with his bride to Ewelme, where he remained five years, until 1871.

The first two years were spent in an alms-house, as he himself often said with a smile. It was a beautiful building attached to the church, like a cloister. Twelve old men (bedesmen) and their wives lived on the lower floor, the upper rooms being reserved for the governor's family. By the kindness of Sir Henry Acland (the Regius Professor of Medicine at the University) these rooms were allotted to the young curate and his wife. There they remained two years, until they moved to "Ewelme Old Mansion," where the

rest of their stay at Ewelme was spent, and where two children, Frances and Frederick, were born. Here the curate indulged his taste for gardening—for the garden was very pretty and quite extensive, with a trout brook running through it, in which the fish often leaped and sparkled in the sunlight. These first five years of early ministry were, doubtless, happy years. His kind friend, the Regius Professor of Divinity, did not hamper his curate's plans, which were probably somewhat different from his own, and once, when an interfering person attempted a remonstrance, the broad-minded Payne Smith silenced him by the characteristic remark, "A man must do his own work in his own way."

In 1871 Payne Smith became Dean of Canterbury, and the people of Ewelme, lest they should lose their popular young curate, sent up a largely signed petition to Gladstone, the prime minister, requesting him that in case the Regius Professorship were separated from the living of Ewelme, as had been suggested some years before, he would bestow the living on the Rev. F. H. J. Brigstocke. To their great disappointment, although the

living was separated, it was given to a Cambridge man. As Mr. Brigstocke could not find a curacy in the diocese of Canterbury, he decided upon giving a favourable answer to Mr. Wright, vicar of St. John the Baptist, Newcastle-upon-Tyne, who had offered him, without any solicitation on his part, the position of curate in charge of that parish, whither he and his young family accordingly moved. It seemed to them as if they were taking a long journey, as if the new home were very distant from all familiar surroundings. None could foresee that in two more short years a longer journey would be undertaken far away across the ocean, and the scene of ministry be transferred to the Dominion of Canada.

Church life in Newcastle was at a somewhat low ebb when Mr. Brigstocke went there, and the first feeling aroused by the new curate in charge was astonishment at his energy, his intense earnestness, his power of work. Every day in the week was an almost ceaseless round of duties, beginning by attendance at church at 11.30 to perform marriages. From January to December, 1872,

twelve months, he married five hundred and forty-nine couple—the parish having a population of ten thousand. The best view of this period can be obtained from his parish diary. The following extracts contain the record of a week's work:

Sunday, Jan. 28th.—Opened Girls' Sunday School at 9.45. Had two marriages. Mayor and corporation attended morning service. Collection made for church expenses, £18 5s. 4d., about \$91. Preached on Worship in the morning. On the Immortality of the Soul in the evening. Weather fine; good congregation.

Monday, 29th.—Had an interview with Scripture Reader. Attended at the church 11.30, one marriage. Called on Mrs. M—— in the afternoon to ask her to be a lady visitor at the Girls' Infant School. She consented to attend. Asked if Dr. M—— would be a subscriber. Visited Girls' School; closed it.

Tuesday, 30th.—Attended at the church. Had one marriage, one baptism, one churching. In the afternoon called on H——. At 7 p. m., held a Sunday School Teachers' meeting, 14 present. Gave lesson for Sunday following.

Wednesday, Jan. 31st.—Gave a Scripture lesson to girls at 9.15 a. m. Closed Boys' School 4 p. m. Master taken ill with small-pox. Bible class at 7 p. m. in the vestry. Choir practice at 8.

Thursday, Feb. 1st.—The first day of the month. May I live unto God more nearly this month than

last. Attended at church 11.30. Two baptisms, one churching. Visited C. and Infant School. Bible class for young men at 7.30; four more came. May the Lord bless and prosper this effort.

Friday, Feb. 2nd.—In study all the morning; too tired to do much. In the evening, Mission service at 7. Address of the Rev. M. Wolkenberg. It was well attended.

Saturday, Feb. 3rd.—In study. Attended at church, four marriages. Went out a little in the afternoon. In study all the evening.

Sunday, Feb. 4th.—This was a lovely day, happy and enjoyable. Opened the Sunday School at 9.45. Attended at the church at 10. Preached on Original Sin from the lesson of the day. Holy Communion after morning service, in which I was assisted by the Rev. M. Wolkenberg, missionary agent for the Jews' Society. In the afternoon, at 3 p. m., a special service was held for Jews. Sermon by the Rev. M. Wolkenberg. About forty Jews were present. Mr. Wolkenberg read prayers for me in the evening. Congregation good and attentive. May the blessing of the Lord rest upon these services. Mr. Wolkenberg and his Lay attendant took supper with us afterwards.

Monday, Feb. 5th.—Attended at church 11.30. Three marriages. In the afternoon visited the Girls' School. Closed the Boys' School. At eight attended a council meeting of the Church Institute.

And so from day to day, from week to week, from month to month, did his work in

his Newcastle parish go on. The result soon became apparent. The hitherto almost empty church was gradually filled by an attentive congregation. The Sunday School also improved rapidly. When Mr. Brigstocke first took charge of the parish there were in the Sunday School forty boys taught by a day-school master, and one class of girls under a lady teacher. Soon the school was filled to overflowing, and when Mr. Brigstocke left for Canada teachers and scholars presented him with an address beautifully engrossed, which he prized highly. He kept it hung up in his study, saying that it was often an "inspiration" to him. He much regretted its loss in the fire of 1877.

In addition to his regular work, Mr. Brigstocke, in turn with another clergyman, preached once a fortnight in the open air in the lower part of the city, "for," he said, "if people will not come to church, the church must go to the people." All did not take this view of the matter. One of the parishioners, a butcher, said one morning to Mrs. Brigstocke as she was making some purchases, "The parson is not looking well, ma'am, and he

can't expect to be well as long as he spends his health and strength preaching to them down there. He can't do them any good any more than he could to this," bringing his fist down on his table with a thump that made Mrs. Brigstocke start.

The most striking event of Mr. Brigstocke's short ministry in Newcastle was the holding of a "Mission" in the city. Of this work he has left an interesting report in the form of a letter. It is given here slightly abbreviated :

MY DEAR —

With a heart full of the most devout thankfulness I should say I ever felt do I take up my pen to give you some account of our Special Mission Services. . . . After long, careful and prayerful preparation the services opened on Sunday evening, when the Bishop of Durham was the preacher. The church was filled with an attentive congregation, gathered, of course, from all parts of the town. . . . The preacher on Monday evening was Archdeacon Prest. . . . At the close of the sermon a hymn was sung, during which an opportunity was given to any one to leave the church, but all were earnestly invited to remain for the meeting which was to follow. And here I would explain that after every service a meeting was held, when, by further prayer, further singing of hymns, suitable to the occasion, and a short address,

it is sought to water the seed sown on or in the heart, but especially to invite those persons whose hearts have been moved to come to us as the ministers of reconciliation for spiritual counsel and advice. On Monday this after-meeting was held in the church, and nearly all the congregation stayed. I returned to the desk and briefly addressed the people as earnestly as I could, next I offered an extempore prayer, then a hymn was sung without the organ, then a brother clergyman prayed, and took my place while I and my friend, Archdeacon Prest, went to the vestries to receive any who might come to us. We did not expect in vain. Several came to us in the deepest anxiety, some for further instruction, some for comfort. These seasons of private conference are most responsible. For, humanly speaking, on what may then be said does the crisis* of the soul's history depend. But we prayed earnestly that we might be taught and guided in this anxious work, and I believe we were. It was 10 p. m. before I reached home.

Tuesday evening Mr. Burnet was the preacher. The congregation was not so large, as there was another gathering of church people in the town that evening. The after-meeting was, this evening, held in our National School room, which is capable of holding 200 or 300. We should have held it there on Monday, but we did not know whether people would stay or not, and so we kept them in church. Finding that so many did remain there, I invited them, nay, pressed them, to go to the meeting after the service.

They did so, though the school-room was some little distance from the church, through dirty and crowded streets. The room was nearly full. Archdeacon Prest came again to help me, and many other clergymen. My address was on 1st John, 1, 7. Then followed a hymn "Just as I am." Others offered prayer; more hymns were sung. We made use of the class-rooms to receive inquirers.

On Wednesday I held a meeting at 3 p. m., when I gave an address for mothers. The meeting was well attended by mothers and others, but only women. I addressed them on their exceedingly responsible position as mothers in the Church of Christ. In the evening the sermon was preached by Mr. Scott. At its close we adjourned to the school-room for the after-meeting. My address then was on Luke xv, 10. I pointed out how anxiously our work was watched by the angels of heaven, how the whole spiritual world was beckoning us on. Next Mr. Scott prayed, and this I mention, because anything more magnificent as a prayer I never heard. Not only was it earnest and applicable to the special occasion, but altogether most exalted. I cannot describe it. Other prayers were offered and hymns sung before the proceedings closed.

Thursday the sermon was preached by Mr. Addison. The after-meeting was well attended. Many clergymen came to help me. Archdeacon Prest again, and Mr. Martin, the new vicar of Newcastle. My address was on Prayer. I brought the subject before the

people, urging its necessity and its blessedness, and I pleaded earnestly with those before me to begin and pray then, saying that in the prayer that would follow there would be a silent pause in order that then and there they might lift their hearts to God. I took the next prayer myself, making the silent pause as I had announced. I brought the silence to a close with the petition "Let thy merciful ears, O Lord, be open to the prayers of thy humble servants through Jesus Christ." The meeting lasted some time longer, and another address was given.

On Friday, at 3 p. m., I held a devotional meeting for communicants. By this time I was feeling very exhausted. The strain on all my powers, physical, mental and spiritual, had been very great. After, however, an hour's rest, I felt refreshed and ready to welcome here to tea Mr. Martin, the preacher for the evening, Archdeacon Prest, and my friend and neighbour, Mr. Sang. The congregation was very large. This was, no doubt, from the curiosity many felt to hear the new vicar, Mr. Martin, for he had not yet preached in his own church. His text was Matthew xxii, 2-3. It was certainly a powerful sermon. The after-meeting was the fullest we had had. Not only were there persons of all sorts, but many clergy and dissenting ministers. Of all the meetings this was felt to be the most solemn. I knew it to be the last, but I only told this to a few of my friends. Our efforts were, therefore, proportionably more earnest. My address was on the necessity of being always

ready for Christ. The prayers offered up were most solemn. It was now nearly ten o'clock, and once more I asked them all to kneel down and pray in silence. Not a sound was to be heard in that crowded room, at least to human ears, though I know that many a prayer was then being lifted up and being heard by our Heavenly Father. I broke the silence by pronouncing the benediction.

Saturday came and I was the preacher, and took as my text Luke xvi, 23. Though the busiest day of the week the congregation was good, but smaller than on the previous night. I announced that there would be no after-meeting, and I also prepared the congregation for the manner I purposed closing the service, knowing how very thankful many were for the great privilege of attending the services. I felt that they would gladly give expression to their feelings before leaving the House of Prayer. After the closing hymn, which was that sweet one, "Abide with Me," I requested the congregation to open their prayer-books at the end of the communion service, to stand up, and to repeat that splendid hymn of praise, the Gloria in Excelsis. I believe it was never repeated with more fervour and rapture. When it ended the organist immediately, as I had prepared him, began the Old Hundred, and we all sang "Praise God from whom all blessings Flow," etc. A short prayer and the blessing concluded the service.

Thus did this great work come to an end. It began, it continued, it ended in God, and great was the

blessing He was pleased to give. The success surprised many. It did not surprise me. I never doubted myself. I dared not do so. The Lord has said "Ask and it shall be given you." We asked, and the Lord gave. That is the whole history of the movement. And now that all is over, I feel that my work has much increased. The awakening must be kept alive. May I have grace and strength to do it, and surely I, even I, shall be permitted to look on some as my crown of rejoicing at the last day.

I remain yours, etc., etc.,

F. H. J. BRIGSTOCKE.

Newcastle-on-Tyne.

It was in the midst of all the busy work which followed the success of the "Mission" that the first intimation came of a call to another and distant scene of labour.

Mrs. Brigstocke tells us how suddenly, how unexpectedly, it all happened. "It was early in May, 1873, that one morning at breakfast my husband received a letter from the Dean of Canterbury, in which he said that the Rev. Maurice Swabey, who had recently come from Canada to reside in England, had written to him asking him if he knew of a clergyman who would fill the position of rector in a large parish church in St. John, New Brunswick.

The dean went on to say that he had given my husband's name* to Mr. Swabey, as he (the dean) knew how uncertain was the tenure of the curacy in charge of St. John the Baptist, but he advised Mr. Brigstocke not to think too much about the matter, as Mr. Swabey (having previously consulted Dean Close, Bishop Anderson, formerly of Rupert's Land, and Canon Clayton) had already sent several

* The following is a copy of the letter written by the dean to Mr. Swabey:

May 9th, 1873.

DEAR SIR,—I have been in London at Convocation, and though I received your letter before going, yet it left me no time to answer it. I have thought over your letter and should be very glad to recommend to your consideration the Reverend Frederick H. J. Brigstocke, now curate of St. John's, Newcastle. He was my curate in Ewelme, Oxfordshire, for five years, and I have the highest opinion of his earnest convictions of religion, his sound sense and practical energy. I have been waiting for a chance of offering him one of the city benefices here, but none at present has offered itself. You would hear all about him from Archdeacon Prest (the rectory, Gateshead), one whom you would fully trust, and who would speak about his work at Newcastle. Brigstocke is a very good preacher, and a man who would win general confidence. He is a M. A. of Jesus College, Oxford. I knew him and watched him during his Oxford career as undergraduate, and upon my appointment to the rectory, I knew of no one I liked so well to take charge of the parish for me.

Yours very truly,

R. PAYNE SMITH.

names to St. John. The dean, at the same time, enclosed Mr. Swabey's letter to put him in communication with my husband, and several letters passed between them. We thought that the appointment was to be made immediately, and as some time passed without our hearing anything further, I never gave the matter another thought. I was much surprised, therefore, when spending the afternoon with some friends at the little village of Ryton, to hear my husband say that his name had been sent out as candidate for a parish in Canada. I thought it extraordinary that he should mention a circumstance so unlikely to have any result. In June my husband went to the South of England. Before leaving he said, 'If any letters come about that parish in Canada, send them on to me.' During his stay from home he was, for a few days, the guest of the Dean of Canterbury. Nothing further had been heard by the dean about St. John, so we considered the matter dropped. In July we bought a new carpet, and a seamstress was engaged to make it. The night before she came we had all gone up stairs, except my husband, when the door-bell

rang. Concluding he was wanted to see a sick person, he went to the door himself, and a boy handed in a telegram. Coming to my room with it open in his hand, he exclaimed, 'A telegram from America!' 'Unanimously elected rector!' To say that I was amazed would but feebly depict my feelings. Sleep that night was out of the question; we talked over our plans. Finally my husband decided to write to Mr. Wright, the vicar, and ask him what his decision would probably be when his leave of absence had expired, for on account of failing health, Mr. Wright had received two years leave of absence with the option of resuming charge of the living at the end of that time (December, 1873). Mr. Brigstocke knew that should he (Mr. Wright) resign instead of resuming charge, the consensus of opinion was that the vicar of St. Nicholas, the patron, would present the living to my husband. Mr. Wright's reply was that he had made no plans, 'and was quite undecided as to his intentions.' Mr. Brigstocke also wrote to his father, who answered, that though he grieved that his only son, then in England, should contemplate quitting the

country, yet if he was, in six months time, to be unsettled and to have to look about for preferment, he should raise no objection to his accepting this offer. Of course the correspondence with Mr. Swabey was renewed, and an appointment made for an interview at York, to learn more particulars as to the church, the country and the climate. Mr. Swabey's accounts were very glowing, and his son, whom we also saw, in speaking of St. John, said, 'It is a long way better than York.' So we concluded it must be a favoured spot, as we thought York a paradise in comparison with Newcastle."

In less than a fortnight after the cabled message came the following letter from Mr. Beverley Robinson and Mr. John Sears, Church Wardens of Trinity Church:

ST. JOHN, N. B., 22nd July, 1873.

REVEREND AND DEAR SIR:

Mr. Swabey having sent us the letters to him from the Dean of Canterbury and of Archdeacon Prest recommending you in very strong terms for the rector of Trinity Church in this city, as well as your letter to him stating that "you would wait the decision of the people before taking any other steps,"

we laid the same before the parish meeting, held last evening, called especially for the purpose of electing a pastor, together with the names of several other clergymen.

We have now the pleasure of informing you that you were unanimously elected by the meeting to be our future rector at a salary of \$2,000 per annum, the same as was allowed to our late rector, as well as his predecessor, the late Dr. Gray. Your expenses from Newcastle to your arrival here will be paid by the vestry, and, if requisite, money for the purpose will be remitted to you.

We will be glad to learn at as early a day as possible how soon we may have the pleasure of welcoming you amongst us, and, in addition to a letter by mail, will be glad to receive from you a brief telegram stating the time of your proposed departure from England, the cost of which we will repay to you.

We subscribe ourselves,

Yours very faithfully,

B. ROBINSON, }
JOHN SEARS, } Church Wardens.

The Rev. F. H. J. Brigstocke, St. John's Vicarage,
Newcastle-on-Tyne.

To this letter Mr. Brigstocke replied after a week of careful and, no doubt, prayerful consideration.

ST. JOHN'S VICARAGE,
Newcastle-on-Tyne,
Aug. 6th, 1873.

To Messrs. B. Robinson and J. Sears:

DEAR SIRS—I have duly received your letter of July 22nd.

I return you my best thanks, and through you the parishioners of Holy Trinity for the honour you have done me in electing me to be your future rector.

I accept the appointment with pleasure, and having long since consecrated all my powers to the service of my Lord, and ready to lay them out in that portion of His vineyard for which you have chosen me, and to which I believe He has called me.

I thank the vestry for kindly undertaking to pay my expenses to St. John, for, having a family to bring numbering five, I must confess it would have been a serious difficulty in my way had the expenses fallen on me.

I sent a telegram to you August 5th stating that I hope to leave Liverpool on September 6th by steamer direct for St. John, and that I should be glad to have money sent here for removal. It is possible I may not get away so soon, as I have to arrange for the work here. Should a house be vacant in an eligible situation, and not too high rent, may I trouble you to take it for me, with the option of quitting it in twelve months if we did not like it.

I was given to understand by Mr. Swabey that in all probability the vestry would pay the stipend of a

curate. On this matter I observe you say nothing, so I presume nothing has been settled on the point.

Believe me to remain,

Yours very faithfully,

F. H. J. BRIGSTOCKE.

The decision was made. There were hasty preparations for departure. A large meeting was held and a purse, a handsome silver inkstand, and an address (from the Sunday School) which has already been mentioned, were presented to Mr. Brigstocke as a recognition of his services and a mark of esteem. Many kind friends assembled at the station to say "good-bye," and on September 6th the family, consisting of Mr. and Mrs. Brigstocke, Fred, Frances, and a baby boy, Robert Whish, born in Newcastle, accompanied by an English nurse, sailed from Liverpool for Canada in the "Nestorian."* They landed in Halifax September the 20th. The Rev. George Hill called immediately, and at his request Mr. Brigstocke preached in St. Paul's the next day. Early on Tuesday, 23rd, he and his

*They had a rough, stormy passage, but Mr. Brigstocke held two services on Sunday, preaching both morning and evening.

family left by train for St. John. At Hampton the two church wardens, Mr. Robinson and Mr. Sears, with four other gentlemen from Trinity Church, met him, and late in the evening he reached the field of his future life-work—St. John.



PART II.

HIS LIFE AND WORK IN ST. JOHN.

The old order changeth, yielding place to new,
And God fulfils Himself in many ways.

—Tennyson.

1873-1874.

THE St. John to which Mr. Brigstocke came twenty-five years ago was not the St. John of to-day. Some regret the Past with its pleasant memories, while they forget its deficiencies; others rejoice in the Present while they point to its signs of prosperity and progress as indications of hope for the future. One thing, however, is certain, the Hand of Change has been at work among us, sometimes gently and imperceptibly, sometimes with a suddenness that is startling. So it has been, so it will be, in the world. So it has been, so it must be, in the Church if she is to adopt herself, as she ever has done, to the manifold and ever-varying needs of her children. Therefore it was, that when the new rector commenced his work an electric thrill of fresh life was felt in the old Church, and intimations of change soon began to be observed. He preached his first sermon in

St. John on Sunday, September 28th. An account of that Sunday appeared the next day in the *Daily Telegraph*, of which the following is a synopsis:

SERMON IN TRINITY ON SUNDAY,
SEPTEMBER 28, 1873.

Every pew in Trinity was occupied at the Sunday morning's service, a considerable number of those present being members of the congregations of other churches. There could be no mistaking the fact that many had come to hear the new rector, and they were not disappointed. As the sound of the bell ceased, and that of the organ commenced, the Rev. Dr. Coster and the Rev. F. H. J. Brigstocke entered the chancel, the former going to the reading desk and the latter to the usual place within the altar rail. The choir sang the hymn:

"Welcome, sweet day of rest."

The morning service was read by Dr. Coster, and Goss' *Te Deum*, in F, was beautifully rendered by the choir. The Rev. F. H. J. Brigstocke read the ante-communion service. The hymn

"Far from the world, O Lord, I flee,"

was sung. The new rector then took his place in the pulpit, and preached from 1 Peter ii, 5 :

"An holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."

The sermon was one pointing to the duty of every Christian to show by his whole life that he recognized

his duty to God as set forth in the Gospel. The Apostle gave, in the words of the text, a comprehensive idea of what the Christian's life should be in all its duties and privileges. Under the new dispensation the Levitical priesthood, which had been confined to one tribe of the children of Israel, was abolished, yet there remained a priesthood, not set apart to lead in the rights and sacrifices of the Jewish dispensation, but to make spiritual sacrifices. "An holy priesthood" is expressive of the Church of Christ, in which every Christian should be a priest with his whole life dedicated to the service of God. It was through the sacrifice of the redemption that this priesthood became established, the old priesthood abolished, and all who would do so, permitted to embrace and enjoy the honour, dignity and privilege of being a king and priest to God. How suggestive was the text of our nearness to God and consecration to His service, and yet how few live as if they realized the dignity of their sacred calling. As every Christian is a priest, so must there be a sacrifice offered up. No offering we can make can be a sin-offering, for Christ alone is a sacrifice for sin, yet though we are not called on to make expiatory sacrifices we can make a surrender of ourselves to God. To do this demands the greatest struggle and gives the greatest victory. There may be those who think a surrender cannot be made, and leave to him who makes it that perfect freedom which is possessed by the Christian. Freedom, however, does not consist in doing as we please, but in

doing that which our hearts and consciences, properly directed, approve. When we do wrong our hearts protest against it, and we feel that we have been the slaves of passion, and desire to be free. We are free when, by surrendering to God, we become masters of our affections and appetites, for where the spirit of the Lord is there is liberty, and the heart, eyes and all we have delight in His service.

Another sacrifice—one that does not command our attention as it should—is that of praise. When we remember that it is the sacrifice that never ends it should be the fruit of our lives. The sacrifice of prayer is another that is too often neglected. It should ascend as incense from the altars of our hearts to heaven. As incense cannot ascend without fire, so prayer cannot reach heaven without the fire of the Spirit of God in the heart. We should throw our hearts more into prayer.

We should see that our dignity as priests is maintained by our being constantly engaged in spiritual sacrifice. It is not merely that our acts are to be sacrifices, but our whole life and thoughts should be a constant offering to God. Neither need we go anywhere to find offerings. They are scattered in our path in profusion. They are to be found in business, in domestic employment, and in our very recreations. When we look upon the beauties of nature the sight raises our hearts in devotion to God, and we make the sacrifice due Him. Our work, however secular in character, may be made a sacrifice, and our crosses, if

borne patiently and in accordance with divine will, become sacrifices also. If our recreations raise and do not degrade us, they may be made sacrifices. We have great encouragement to make these sacrifices and live this life when we know how acceptable it is to God. Though we cannot make a sin-offering, how great is the privilege of doing something acceptable to God. It should be our constant aim to realize our duties as Christians, and to make our lives a constant strain of love and gratitude to Him who died for our sins and rose for our justification.

THE EVENING SERVICE.

The church was literally crowded at the service last evening, some persons being obliged to go away, no sittings being obtainable. The regular chants, a psalm, the anthem, "Hear me, O Lord," and the hymn, "Abide with me," were sung, the anthem, with a solo by Miss Sturdee, being particularly well rendered. Rev. Mr. Brigstocke read the usual evening service, and preached from Genesis vii, 1:

"Come thou and all thy house into the ark."

The faith of Noah during the one hundred and twenty years which elapsed from the time he was warned by a dream of the flood until the command of the text was given, was presented by the preacher as an example to be imitated at the present day by the many who question, or only half believe, the promises of the scriptures. The flood was compared to the punishment which awaits the wicked hereafter, and

the ark to the redemption, of which all may avail themselves if they will.

The sermon was a plain and practical one, impressing on the minds of the congregation the reality of the "eternal fire that will burn but not consume," and pointing to the only way of escape.

Mr. Brigstocke has made a favourable impression on the congregation of Trinity. He is entirely free from anything like mannerism, reads well, and enunciates with distinctness. In preaching he is earnest and impressive, using words that convey his meaning, and avoiding rhetorical flourish. His voice is a bass and his delivery deliberate, without being slow. We trust that a long and useful career in his present important charge lies before him.

Four weeks after his arrival in St. John Mr. Brigstocke was (with the usual services) inducted rector of Trinity Church October 22, A. D. 1873, in obedience to the mandate of the Lord Bishop of the diocese, the Right Rev. John Medley, D. D., dated the 10th day of October, A. D. 1873, and at the first meeting of the vestry at which Mr. Brigstocke presided as rector, the following resolution, moved by Mr. Church Warden Sears, and seconded by Dr. Botsford, was unanimously adopted:

Resolved, That the wardens and vestry of Trinity parish on meeting the Rev. F. H. J. Brigstocke, their

rector, as chairman of the board, desire, on behalf of themselves and the parishioners, to express their heartfelt thanks to Almighty God that he has been pleased to give the rector and his family a safe voyage to his destination, and has enabled him to enter upon the sacred and responsible duties to which he has been called by the unanimous voice of the parishioners, hoping he may long be spared to exercise his ministerial functions in the spiritual work of bringing souls to Christ, and that the sphere of his usefulness may widen year after year in building up the Church in this parish in its most holy faith; and they further desire to express an earnest hope that in their new home the rector, his partner, and family may always feel that they are in the "house of their friends," and be cheered with warm hearts and willing hands to support them in their separation from home and friends in England.

Mr. Brigstocke was at this time thirty-two years old, full of mental and bodily vigour. He had been educated at Oxford, the world centre of intellectual life; he had acted for five years as curate to the Dean of Canterbury, one of the ablest men of the day. For two years more he had been curate in charge of Newcastle-on-Tyne. He was thus well fitted to assume the duties and independent position of rector of a large

parish, a position in which his thoughtful eye could discern the "promise and potency" of great usefulness. His work was before him, that of changing the "old order" and introducing "the new." But such a work, however necessary and important for the welfare of Trinity Church, was not to be accomplished without some difficulty and friction. Parishioners could not be expected to remain quiescent when changes were suggested which to some seemed "dangerous," to many quite "unnecessary." Not even the most progressive could foresee that in a few years Daily services, early and frequent Celebrations of the Holy Communion, vested choirs, and the use of the surplice in the pulpit would become almost universal.

It must also be confessed that the young rector was sometimes impatient of opposition; that his manner, always so gentle and considerate in a sick room, was often (in his consciousness of power) brusque and stern in his dealings with his fellow-men. But in the end his perseverance, his good judgment in yielding when necessary, and, above all, the confidence his integrity inspired overcame

opposition. He celebrated the first Early Communion in Trinity Church on Christmas Day, and preached in his surplice that same morning.

What his feelings were during these troublous times he tells us (after a lapse of twenty-five years) in a letter to his congregation:

It was no easy matter to take up the thread of work which had been carried on in the parish in one uniform manner, and that too by men some of whom were of marked ability and power. The movement going on at that time in England for the revival of the spiritual life, and the better ordering of the services of the Church, and which had come to be largely approved by Churchmen of differing views, was not unnaturally regarded here with suspicion, and the changes which were deemed advisable, if not necessary, were looked upon rather as dangerous innovations than improvements. . . . Having, however, never had any sympathy with extremes in the Church, nor any other ambition than to be known as a faithful minister of the Church of England as a true branch of Christ's Holy Catholic Church, I made it my endeavour then, as well as ever since, to carry out my ministrations as the Church directs. . . . Many changes have been made to bring up the services to the standard of the Prayer-Book, and to meet, as far as possible, the necessities of the age. An institution which can stand no change, and refuses to be adapted

to growing wants, will not long survive as one of practical utility. . . . [Trinity Church Magazine, November, 1898.]

The discussions and difficulties of those early years in St. John are now almost forgotten, and Archdeacon Brigstocke, in his very last report to the Diocesan Synod (1898), writes with evident satisfaction: "All has gone on in the past year with complete harmony, with unflagging interest, and with much hearty co-operation. This is, I feel, a good deal to say, and could not have been said in former years. That ubiquitous person, the aggrieved parishioner, seems to have left us; at any rate we do not hear from him, and we therefore hope he no longer exists."

But, besides his parish difficulties, Mr. Brigstocke's first year in St. John was destined to be one of great domestic affliction.

In February he received the news of his father's death. He says in his diary: "February 5th, Friday. To-day I received the sad news of the death of my dear father. . . . He had reached his 80th year, and certainly has had a laborious life. He has gained his rest. He sets us a noble example of Christian

integrity, industry and faithfulness. May we all have grace to follow him as he followed Christ, and with him be partakers of Christ's heavenly kingdom."

In the summer a far heavier trial came. On June 11th little Frances was attacked by that terrible disease—diphtheria. After an illness of six days she died in her father's arms. He says: "How great a trial to lose this tender lamb, one of our choicest treasures. But she was only lent, and now we give her back. Lovely in life, she looks perfect in death, the cold beauty of the grave. All our friends have shown great sympathy and kindness."

Little Frances was buried on the 19th, and that same evening Freddy was taken ill of the same disease. Kind friends immediately took the baby out of the house. All that medical skill could do was of no avail. He lingered for ten days, and on June 30 "his sweet, innocent spirit fled to the heavenly mansions."

The bereaved father tells us: "The funeral took place at 5 p. m. It was fixed at that hour at the request of the clergy, who were

present now in St. John from all parts of the diocese attending the session of the Synod. As a mark of their sympathy they adjourned the Synod and all attended the funeral. Four of the clergy acted as bearers, Canon Medley, Rev. Messrs. Dowling, Partridge and Almon. After the service we proceeded to the Rural Cemetery. There now lie our two darlings side by side 'in sure and certain hope of a blessed resurrection.' "

1875-1876.

When Mr. Brigstocke first accepted the appointment of rector of Trinity Church he had mentioned the subject of a curate. Now that he had been eighteen months in the parish he felt still more strongly the importance of having an assistant to enable him to increase and extend his parish work. Arrangements were therefore made for a curate, and in March, 1875, the Rev. Sidney Nobbs arrived in St. John, having been selected by the rector on the recommendation of friends in England. There was a certain interest attached to his name, his father having been

for many years the pastor of the Pitcairn Islanders.*

Mr. Brigstocke, having now the assistance of a curate, was able to turn his attention to Church work of a general nature. He had been connected with a Church Institute in Newcastle, and the benefit and usefulness of such a centre of Church work in St. John seemed to him evident. He accordingly invited a number of leading Churchmen to meet to consider the advantage of a Church of England Institute in the city. After consultation and careful deliberation the establishment of such an organization was decided upon, and a committee was appointed to get up a Constitution and By-Laws, the object of the institution being to unite Churchmen in promoting,
1. The advancement of religion in accordance with the principles of the Church of England.
2. The encouragement of kindly intercourse.
3. The diffusion of general knowledge. 4. The provision of innocent recreation and amusement. The constitution was adopted at a

* Mr. Nobbs remained in St. John two years, and then returned to England.

meeting held on January 25th, and a reading-room and library were formally opened on May 23rd. Thus was launched a work in which Mr. Brigstocke took the deepest interest, foreseeing what an important centre of Church work it might become. He was elected the first president, and continued to be re-elected during his life-time. He presided at the council meetings, he contributed largely to the funds, wrote the annual report, and in every way endeavoured to promote its interests. When the reading-room and library were swept away in the great fire of 1877, he, nowise discouraged, opened a temporary reading-room, and in the following spring the Institute returned to its old quarters on Princess street. At first there was a touch of party feeling in connection with the organization, but when *The Rock*, and *The Church Times*, *The Record* and *The Guardian* lay peaceably beside each other on the reading-room table there was no further difficulty.

It was in this year, 1876, that Mr. Brigstocke was appointed by the Bishop of the Diocese an Honorary Canon and Trustee of Christ Church Cathedral, Fredericton.

1877-1882.

The memory of the year 1877, so deeply impressed on the minds of St. John citizens, is written in fiery characters on the records of Trinity Church. On the fateful afternoon of the 20th of June, Canon Brigstocke was attending the funeral of a parishioner in the Rural Cemetery. At the close of the service the news of a great fire in the city reached him, and when he returned to his home in Queen Square the flames were moving rapidly like a wall of fire towards the back of the house. Mrs. Brigstocke had already sent the children,* with their nurse, to a friend's house in the upper part of the town. Valuable papers were then hastily gathered in a box, which a kind medical friend, Dr. ——, removed in his carriage to a place of safety. Some young parishioners entered the library by the window and threw the books into the street, where willing hands gathered them and carried them, with other valuables, into the Square. There, however, the heat soon

* Another little boy had been added to the family. He was born March, 1875, and was baptized Hervey Charles.

became so great that it kindled a bonfire, in which everything was lost. So little did Canon Brigstocke realize the full extent of the conflagration that during all the confusion and hurry he was perplexed with the idea of finding time to prepare the address for the evening service in Trinity. Suddenly a messenger rushed up to tell him that the church was on fire, but the rector scarcely believed it until, hastening back, he saw church and school-house wrapped in one vast sheet of flame.*

Such calamities, while they depress some, only serve to call out the reserve force of energy and endurance which others possess. Canon Brigstocke, although his church, his Sunday school-house, his parish, his home had been swept away, never allowed himself to shew despondency, however deeply he must have felt his loss. He had a word of comfort

*The historic "Royal Arms," which had been brought from Boston by the Loyalists, was saved by the late Francis Brindley Hazen, Esq., being the only thing carried out of the church except the two kneeling stools used at the holy table. The communion plate was in a fire-proof safe.

and encouragement for all. Arrangements were at once made for the services of the Trinity congregation, to be held in the different city churches, and as soon as the Madras School was rebuilt Church services were held there.

The rector, in the "History of Trinity Church," which he compiled and edited in memory of the centenary of Trinity Church, 1891, has given us an account of the fire and of the rebuilding of the Church and Sunday School house, but he does not tell us of the unwearied, faithful, persevering work which he contributed to the undertaking. He was chairman of the building committee, and he brought his practical judgment, his sound common sense, his exact business qualities to bear upon the work. Every detail came under his personal supervision. It might almost be said that by day and by night he gave the building his careful, thoughtful, prayerful attention. It is true he had no more experience in such work than the St. John men who formed the committee, but his eye had been accustomed to rest upon the beautiful churches and colleges in Oxford

and elsewhere in England. The mind had thus unconsciously acquired a perception of what was fitting and correct in church architecture, so it was greatly due to his influence that the new Trinity Church arose a building worthy of the great purpose for which it was erected—the worship of Almighty God.

Then again the long hours of intercourse and deliberation with the building committee, who were among the leading men of our city, brought the Rector into closer contact with the mind and inner feelings of those with whom he was working. He learned to adapt himself to others ; they began to understand him. Old England's sons do not always at the first glance comprehend their colonial brethren nor their modes of action. We, in the colonies, do not always appreciate the influence which a different training gives to our brethren from the centre of our empire. It often requires the Hand of Circumstances to unfasten the veil that hangs between us and to reveal us to each other—scions of one noble stock. From this time onward Canon Brigstocke became gradually very closely interwoven with St. John life, and many benevolent,

literary and social organizations (besides those of his own parish) claimed him as an active and valuable member.*

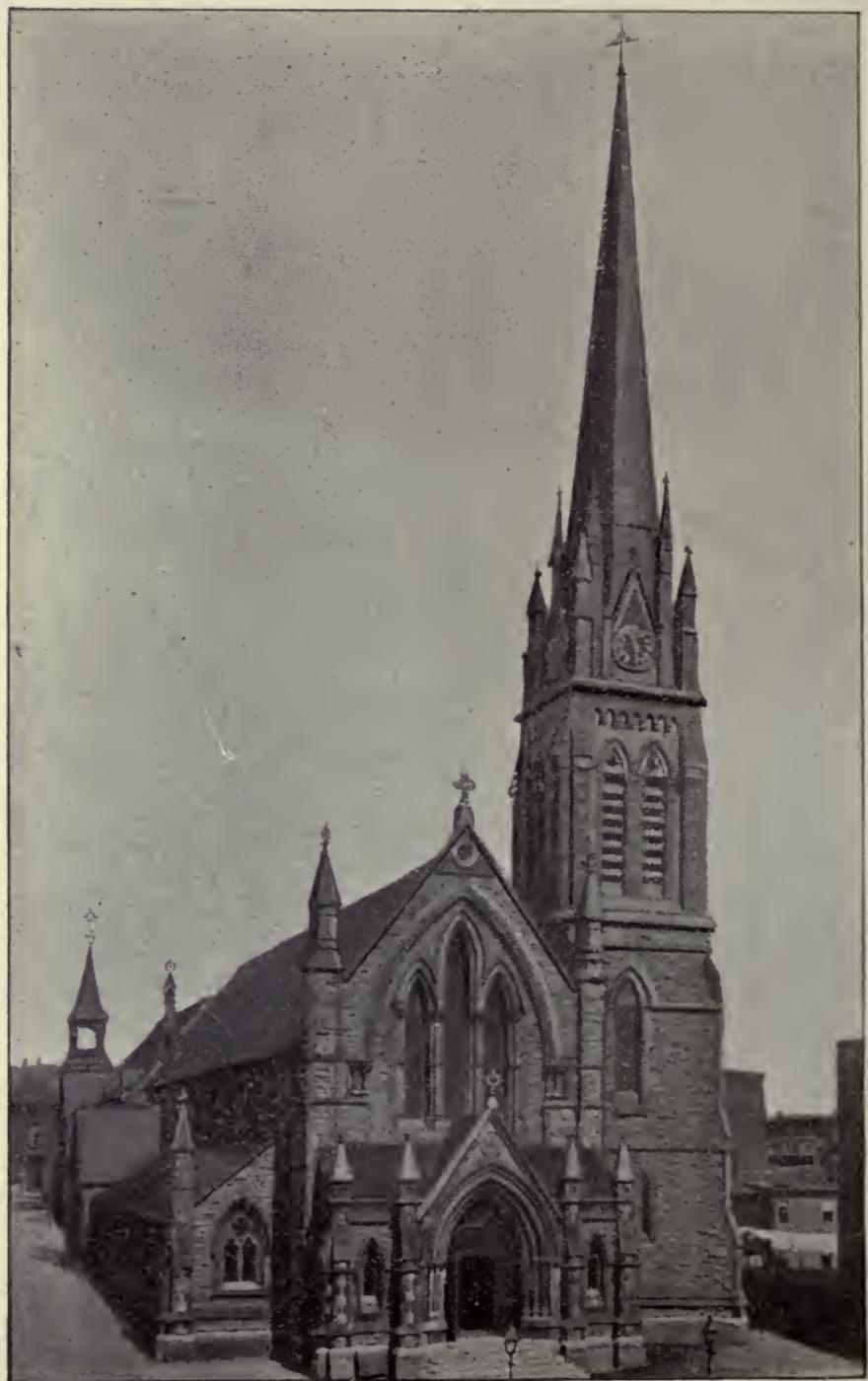
At last, after many difficulties had been overcome, the plans of Mr. W. T. Thomas, architect, of Montreal, were selected, and on May 19th, 1879, the corner-stone of the church was laid by the Lord Bishop of the Diocese, who was then Metropolitan of Canada. The construction went on rapidly. By February 1st, 1880, the school-house was opened for worship, the rector noting with satisfaction: "The congregation by this time was fairly gathered together. It filled the large room, which had seating capacity for five hundred."

Canon Brigstocke's interest and zeal were shared by his congregation. Many handsome offerings were made for the new church. The East window, the West window, indeed all the windows were given either in loving memory of friends who had worshipped in the church, or in honour of our noble loyalist forefathers whose example of self-sacrifice for

* The numerous resolutions of these societies at his death are given in the Appendix.

the sake of principle Canon Brigstocke loved to hold before the eyes of the men of to-day. Besides the windows, other memorial gifts were numerous—the handsome stone pulpit, the beautiful font, the brass eagle lectern, the holy table (the wood tiling on which it stands being given by the rector himself), the sedilia, also the organ and chime of bells, which were put in a little later in 1882. Nor must the needle work done by the ladies for the new church be omitted. The sanctuary carpet was worked at Canon Brigstocke's special request by fifty ladies under Mrs. Brigstocke's direction, and a new set of altar linen was exquisitely embroidered.

At length the day came to which Canon Brigstocke and his parish had looked forward with so much eagerness. On Thursday, December 9th, 1880, Trinity Church was consecrated by the Bishop of the Diocese, the Bishop of Nova Scotia being present. It was a most solemn and impressive service. The choir was composed of most of the choirs of the city churches. The attendance of clergy was large, and the church was filled to its utmost capacity by an attentive and devout



congregation. The Bishop of Nova Scotia preached an eloquent sermon on "Give unto the Lord the honour due unto His Name." There were many communicants. After the service the bishops, the clergy, and the congregation partook of a sumptuous luncheon in the large upper room of Trinity school-house. In the evening there was another crowded service, at which Canon Partridge (now Dean Partridge) was the preacher. "And thus," to use Canon Brigstocke's own words, "this memorable day came to a close. The waste places were again restored, and a handsome church and school-house once more occupied the sacred site. May they remain to the glory of God and the service of the Church of Christ 'until He come.' "

VISIT TO ENGLAND (1882).

Nine years had passed since the arrival of Canon Brigstocke in St. John—years of much change—years of joy and sorrow, of trial and success, and now he prepared to take a well earned holiday in revisiting his relatives and friends in England. He obtained leave of absence from the Bishop for three months, during which time the Rev. W. A. Holbrook, of Boston, was placed in charge of the parish. The rector was accompanied by Mrs. Brigstocke and their three little boys.* Before leaving he was presented with a purse of \$530,† which was “a valuable and seasonable gift, but especially gratifying as testifying the affectionate esteem of my congregation.” Several letters in *Trinity Magazine* give an interesting account of this, his first revisit to his native land. On the voyage home he held, as was his wont, two services on board

* The youngest boy, George Augustus Selwyn, was born in September, 1879.

† This purse was accompanied by a list of the donors. In London, Canon Brigstocke selected an appropriate little souvenir for each donor, and presented it on his return.

the steamer. Landing at Liverpool, they proceeded at once to Chester. "The day after we arrived was the Feast of St. James, when we had the great privilege of attending both morning and evening services in the Cathedral. It was a special joy to have the opportunity of offering up our tribute of worship to Almighty God after the great mercies so richly vouchsafed to us." From Chester they went to Clifton, where "they had the pleasure of being welcomed by many dear relatives and friends." The church of St. Mary Redcliffe, Bristol, Canon Brigstocke describes as the most beautiful parish church in England. "It was with special interest that I worshipped in this church, for one of my uncles, the Rev. Prebendary Whish, was for many years vicar of the parish." Then there was a flying visit to Oxford. "Besides the pleasure of visiting old places, and rejoicing that they looked exactly the same, I was much interested in seeing the College erected to the memory of the Church's great poet, John Keble. It is a noble pile." Thence he went to his old home in Milford. There all was changed. "The faces of most whom I met were new

and strange; a few old friends remained, and from them a warm welcome was received." After a short visit to Crewkerne, Mrs. Brigstocke's former home, the family proceeded to London, where the rest of the holiday was spent. Canon Brigstocke describes in the *Magazine* their visit to the Houses of Parliament, the Bank of England, and many other places of interest, especially Westminster Abbey and St. Paul's, "where I had the great privilege of hearing Dr. Liddon, one of the Canons of the Cathedral, and one of the most eminent and powerful of living preachers. The congregation was enormous. It was a sight never to be forgotten to see the vast multitude hanging on the lips of that messenger of God." Of course this visit to England did not close without a trip to Canterbury, "where we were the guests of our much valued friends, the Dean and Mrs. Payne Smith, and much enjoyed our stay in their hospitable, but quaintly built home, the Deanery." Nothing special marked the return voyage, but on landing at Rimouski, Canon Brigstocke refused to take the "special" Sunday train. He held a quiet service in his rooms during

the day, and left on Monday, October 9th, for St. John, where he and his family were warmly welcomed back.

Canon Brigstocke returned to his work with fresh zest and vigour, but instead of following him year by year, as has hitherto been done in this Memorial, it seems that a better view could now be given of the various activities of his life if we were to mention them under different heads, the work lying nearest his heart—parochial work—coming first.

PAROCHIAL WORK.

Whatever may be said on this subject will seem feeble and inadequate to those who, for many years, have sat under Archdeacon Brigstocke's* ministry in Trinity Church. We may speak of the punctuality; of the dignity with which the services were conducted †—without haste, yet without wearying slowness; of the rector's pointed, practical sermons—sermons which were sometimes composed hastily,

* The office of Archdeacon was revived in the Diocese in 1893, and Canon Brigstocke was then made Archdeacon of St. John.

† A surprised choir was introduced 1890.

but which sank deeply into hearts and memories from the earnestness and emphasis with which they were delivered. The deep tones of his voice, as he pleaded with "My people," "My dear people," can never be forgotten. All this may be said, and yet how little can we describe, or realize, what the Sunday services were to those who attended them year after year.

There were also many "special services" in Trinity Church, which were marked by great solemnity and beauty. The Archdeacon always arranged beforehand the minutest processional and ritual detail, so that everything might pass off smoothly. There was a noble service on the 18th of May, 1883, the centenary of the landing of the Loyalists; another at the Queen's Jubilee, 1887, and one on Christmas day, 1891, the centenary of the opening of Trinity Church, 1791; and also an united service was held June 13th, 1895, to commemorate our Diocesan Jubilee. But the most remarkable of these special services was on the Queen's Diamond Jubilee, June 20th, 1897. The church was decorated with banners and flags. The service was choral, and

a large orchestra of string and wind instruments made the music thrillingly effective. As regards the week-day services, the Archdeacon began "Daily Prayer" during the first year of his ministry in St. John. In Advent, Lent and Holy Week there were additional services, at which appropriate addresses were made, and a "Devotional Meeting" was held on the last Friday of each month. The Holy Communion was celebrated every Sunday, and latterly on Saints and other Holy days. The Archdeacon constantly urged attendance on this means of grace, but he discountenanced, and strongly disapproved of what is called a "non-communicating attendance."

The following paragraphs touching on his work are from an early parish diary, 1874:

February 1. Good congregation morning and evening. Holy Communion—146 communicants; largest number since I have been here. How much cause have I for thankfulness for the way in which it has pleased God to bless my humble efforts. May they promote His Glory. *θεω πασα δοξα*.

February 21. . . . At 7.30 held a "Devotional Meeting" in the school-room. My address was on the Sacraments as introductory to the Holy Com-

munion. May God give His blessing to this effort for the furtherance of His truth.

June 8. Began Daily Prayer at 5 p. m., and was much gratified to see so many present. May God bless this means of grace to each one there who waits upon Him.

The Archdeacon was very attentive to that other branch of parochial work—visits to the sick and sorrowful.* Many feel that they can not express half they owe to his sympathy and kindness. The grasp of his strong hand, the sound of his voice seemed to inspire fresh strength, even without the kind, helpful words he knew so well how to speak. At the sick-bed his prayers, sometimes extemporary, were always short, and the few words that he spoke were soothing and encouraging. His strong will often manifested itself, invalids receiving, at his request or from his hand, nourishment which no one else could induce them to take. Sometimes he would sit by a bed of suffering engaged in silent prayer until a calming influ-

* One mourner whom he had comforted said shortly after his death: "Paradise seems nearer to me now that he is there."

ence quieted the restlessness of pain.* It is possible that his personal magnetism asserted itself more strongly in the case of women than of men, for it has been justly remarked that few ever took less trouble to please and influence women, but that few did it more easily. One of his parochial works was a Ladies' Bible Class, held for an hour every Wednesday afternoon during the winter. It began in the autumn of 1876, and soon became very popular, many ladies from other congregations coming to it regularly. The average attendance was about seventy-five: upon his "Book," however, over three hundred persons have registered their names as belonging for a longer or shorter period to the "Class." It opened with prayer; then there was an expository address upon a portion of one of the books of the Bible, selected for the winter. The address often included historical and scientific illustrations and explanations, and always closed with some practical lesson.

For this "Bible Class" the Archdeacon prepared carefully, as he was too much in

* Occasionally in the early years of his St. John life he watched all night with persons dangerously ill.

touch with the age not to recognize the increasing intelligence and influence of women. His views on the subject were very plainly given in a sermon preached in Trinity Church February 14, 1886, on "Christian Women":

"No one can doubt that a great change is going on in the position and power of women. No one can fail to see their rising energy and influence in the civilized world, nor doubt that the highest interests of society will very largely depend on the womanhood of the future. . . . There is, then, I submit, no subject in the present day which calls for more anxious consideration than that of 'Christian Womanhood,' nor one which claims more serious attention from the Christian preacher. . . . Whether or not, there are restrictions in several directions on women which ought to be removed is certainly matter for grave consideration. I, for one, am bold to declare my own conviction, that the material and spiritual interests of the world would be vastly improved were women placed on an equal footing with men in the election of those who manage the affairs of our country or our church."—*Globe, February 19, 1886.*

He advocated the same views on the floor of the Diocesan Synod.

The members of the Bible Class, among whom were some of the leading women of St. John, expressed from time to time their

appreciation of his instruction by various Christmas or Easter gifts,* and a handsome brass cross is about to be presented by them to Trinity Church as a memorial to him.

Archdeacon Brigstocke also considered his ministrations to prisoners as part of his parochial work, the jail being situated in his parish. He visited it every Friday afternoon. Four ladies from the Charitable and Missionary Aid Committee of the Church of England Institute accompanied him to assist in the responses and singing. All the prisoners who wished to attend were gathered in the large hall. Prayer-books were distributed. The Archdeacon, in his surplice, read a shortened evening service, a hymn was sung, and an address given, which was always marked by its solemn earnestness and its suitableness to the condition of those before him.

SUNDAY SCHOOL WORK.

This is the next branch of his work that claims our attention. The Archdeacon's own

* A silver pitcher, a sealskin waistcoat and collar, a chair for the Bible Class room, another for his study, a silk cassock, were among the many tokens of their regard,

estimate of the paramount importance of the Sunday School was frequently and emphatically expressed, and the warmest personal interest unceasingly manifested. He himself chose the teachers and officers of Trinity Sunday School; he selected the courses of lessons; he controlled, directed, encouraged the missionary work of the school, organizing guilds for scholars of different ages, "Day-break Workers' Union" for younger girls, "Guild of Nazareth" for younger boys, that all might be led to feel that they had an individual work to do in the Church of Christ. He gave the encouragement of his presence to all gatherings of the school for whatever purpose. At the regularly Sunday sessions he was habitually present to conduct the opening services, often addressing the school on subjects of interest, and occasionally himself instructing a class. Picnics, the library, practices—all had his interest and personal attention. He, with the curate's assistance, conducted the monthly children's services held in the church, and gave instruction by address or catechising. The Christmas and Easter services, the Whitsunday anniversary

service, were attended to with most affectionate interest. At the fortnightly Teachers' meeting instruction was given on the lesson to be taught, matters connected with the school discussed and settled, and subjects of general interest to the Church often touched on. "Thus scholars and teachers could not fail to perceive that the highest interests of the school were near and dear to the rector's heart." *

Besides taking this deep interest in all that concerned his own school, the Archdeacon gave great support to "The Sunday School Teachers' Association" for the Deanery of St. John. This was founded in March, 1873, six months before he arrived in St. John. When he joined it he suggested some alterations in the constitution, and inspired it with fresh vigour. He did all he could to promote the objects of the Association, reading several valuable papers before its bi-monthly meetings, one of which was published in the *English Church Sunday School Magazine*, the organ

* Miss M. A. Peters kindly furnished this information about Trinity Sunday School.

of the Sunday School Institute, London, with which the St. John Association had affiliated. He encouraged teachers to go through the examinations which were held in connection with the Sunday School Institute. He instructed classes preparing for examination, and it was, no doubt, chiefly owing to his careful training that all our candidates passed creditably at the very first examination held in Trinity school-house, May 1881. Honours were taken by several teachers, and one gained a prize. He also gave much attention to the annual united Sunday School services arranged by the Association for Ascension day; he assisted in selecting the hymns and drawing up the programme, and was present as often as possible, at the preliminary practices, where his presence was always inspiriting.

The days of Intercession for Sunday Schools were most carefully observed, and his is still a living influence in the minds of those who heard his earnest exhortations on these occasions.* He was president of the Association

* A resolution from this Sunday School Association will be found in the Appendix.

from 1888 to 1891, and then, owing to pressure of work, was reluctantly allowed to resign. His presence at the Diocesan Sunday School conferences must also be noted. He always urged his teachers to attend the meetings, and took great interest in them himself. He was chairman at the Conference in Sussex last year (1898), and in that position he acted with his usual promptness and decision, but also with much good-humoured cheerfulness.

CHURCH OF ENGLAND INSTITUTE.

Mention has already been made of this organization, and of the deep interest the Archdeacon took in it. A short sketch, therefore, of the various work accomplished by it during the past twenty-three years will appropriately take a place in this Memorial, for the Archdeacon was not only the presiding genius of the institution, but the soul and centre of its work. It is interesting to note in his annual reports how bravely, how perseveringly, year by year, he encountered financial and other difficulties, and how hopefully he anticipated the future. The Institute was founded in 1876, and in 1879 the lady mem-

bers were formed into an Association, of which he was president, thus uniting the two branches. Much good work has been done by both. The *Ordinary Members* (gentlemen) have attended to the financial business of the Institute; have provided the magazines and newspapers for the reading-room; have supervised all books presented to the library. Since 1883 they have kept up an afternoon Sunday service at the General Public Hospital, several of their number in succession having been appointed lay readers. In former years many able lecture courses were arranged. These have been discontinued, as there are so many parochial "entertainments." In 1887 the Institute made preparations for the reception of a large party of emigrants sent to St. John by the Church Emigration Society. Places were found for those who wished to remain; free passes were procured for the rest. The *Associate Members* (ladies) have visited and sent flowers to the Hospital every week, and especially at Christmas and Easter; they have assisted in the jail service, have packed annually boxes of Christmas presents for poor parishes, and have added about one hundred

new books yearly to the library, raising money for these purposes by an Easter sale of fancy work. In 1883 they collected \$500, and rented and furnished a "Girls' Friendly Home" for the operatives at the new cotton factory, Courtenay Bay. It gave a good home to the girls as long as they needed it, and then it was let as a respectable boarding house. A "Girls' Friendly Society" is also affiliated with the Institute, the president holding the anniversary services and preaching the sermon. In 1888, at the Archdeacon's request, the Institute ladies provided a handsome luncheon for the clergy of the diocese assembled in St. John. It was so thoroughly appreciated that it was repeated at the sessions of 1890 and 1892. In all this ladies' work, the president showed a lively interest: he took the chair at their annual and at many of their committee meetings, and under his guidance the Church ladies of St. John obtained not a little training in business habits. The anniversary services were another feature of the Institute on which the president bestowed special attention: the preacher was always selected with care, and the music was

of a high order; in fact, the first choral service in St. John was in St. Paul's Church, at an anniversary service of the Institute, held on October 21st, 1880, the organist and boys coming from Halifax for the occasion. The great benefit of this Institute to the Church in St. John, the Archdeacon summed up thus: "When it began to work there was no common meeting place for the members of our Church, nor common centre for work. Each congregation worked and lived in isolation. . . . At that time there was no reading-room, where news in general, and of the Church in particular, could be obtained. . . . There was no library, for the public library was founded many years after the Institute. No organization existed among Church people for doing, in any joint manner, missionary or charitable work. . . . These were felt to be great wants. Without equipment to supply them, our Church could hardly take the place she ought to occupy. . . . By means of the Institute these things have all been supplied in increasing power. . . . The Institute set out in 1876 with the object of promoting the welfare of the Church in

the city. We think it may be said that this great purpose has been largely attained."

SYNODICAL WORK.

With the Archdeacon's instinctive energy, and with the increasing power which its use gave to him, he was, as might be supposed, an influential man in the Diocesan, the Provincial, and the General Synods.

In the Diocesan Synod he was an active member on nearly every important committee. In the debates, also, he showed especial interest, watching them closely, and taking in them an eager part. He, however, seldom spoke at the beginning of a debate; he waited until the majority had expressed their opinions, and then, gathering up a general view of the subject, he brought it clearly and plainly before the Synod. This summing up of the various points debated was done in a somewhat judicial style, and was always listened to with great attention. He took his seat in the Diocesan Synod in 1873, and attended every session until 1898 inclusive. At the session of 1888 he presided, as Ecclesiastical Commissary, for the Metropolitan,

who was then in England attending the Lambeth Conference. It was at this session that the ladies of the Church of England Institute, at the Archdeacon's request, gave the clerical and lay delegates a luncheon on two successive days, when "Archdeacon Brigstocke's geniality and kind courtesy" were remarked by all. He was again Ecclesiastical Commissary for Bishop Kingdon in 1897, but at that time the Synod session was deferred until the Bishop's return in the autumn. These sessions of the Diocesan Synod were regularly reported in *Trinity Magazine*, and the rector's opinion given on the subjects discussed. The chief of these during his twenty-five years' attendance were: The Mission Chapel Controversy; The Amalgamation of the Diocesan Church (Home Mission) Society with the Synod. These topics were purely diocesan. The more general subjects were: The Consolidation of the Church in Canada; The Importance of Religious Instruction in Public Education; Church Unity; and latterly, The Sunday School.

The difficulty between St. Paul's Parish and the Mission Chapel came up in the Synod

in 1882, and a committee reported in 1883
"That in a properly constituted parish, of
which Canon DeVeber is the duly appointed
rector, a proprietary chapel has been erected
without the consent of, and in opposition to
the protest of the rector, and that a clergy-
man has been licensed to officiate therein."—

Trinity Magazine, August 1883. Archdeacon
Brigstocke held decided views on the parochial
rights of a rector; therefore, he strongly op-
posed the erection of this chapel. The affair
was debated at every session of the Synod.
In 1886 it was referred to the Provincial
Synod, when the Archdeacon made an earnest,
warm-hearted speech. The Provincial Synod
declined to interfere. At length, after this
burning question had been discussed in the
Diocesan Synod for seven years, it was settled
by an amicable arrangement. A bill was
drawn up to be presented to the legislature,
providing for the incorporation of the Trustees
of the Mission Church, thus enabling them to
hold, as a corporation under the provisions of
the enactment, the property connected with the
Church. The bill was agreed to in the Synod
without a dissentient voice, and both parties

expressed their thankfulness for the satisfactory settlement of this long standing difficulty. After this arrangement the rector of Trinity Church and the priest-in-charge at the Mission Chapel were on cordial terms, and occasionally exchanged pulpits, but the Archdeacon's conscientious adherence to the rector of St. Paul's side of the question diminished for a time his popularity among the clergy who sympathized with the cause of the Mission Chapel; as years passed on, however, he regained his position in that regard.

The amalgamation of the Diocesan Church (Home Mission) Society was first suggested at the Synod of 1886. With many others, the Archdeacon deemed it very necessary for the efficient working of the diocese; he hoped "it would be accomplished without any unnecessary delay," but it was not until 1896 that the final steps were taken, and that the old Society, which had fulfilled its sixty-two years' mission, was merged in the Synod.

These two subjects were purely diocesan, the general ones—Consolidation of the Canadian Church, Religious Instruction in Public Schools, and Church Unity—were taken up in

the Diocesan, Provincial and General Synods, and were advocated by the Archdeacon at all these gatherings. He was elected a delegate to the Provincial Synod at Montreal the first year of his St. John life, and afterwards was elected delegate and attended every triennial and special meeting except the last held in 1898, while he was in England. He took part in the debates—his deep voice commanding the attention of the Synod; he also did much quiet work on committees. At the session in Montreal (1883) he was interested and took part in the formation of “The Domestic and Foreign Missionary Society of the Church of England in Canada.” That same year he had, as he says, “the privilege of being one of the chosen representatives from the Church in Canada to the American Church, assembled in convention at Philadelphia.” He acted at that time as chaplain to the Metropolitan (Bishop Medley), and assisted in the services at the consecration of a Missionary Bishop.

In 1889 the subject of the Consolidation of the Church in Canada was brought forward in the Provincial Synod in a resolution moved

by Mr. Jenkins, of Petrolia, in one of the ablest speeches ever made by a layman on the floor of the Provincial Synod. The resolution was immediately seconded by the Archdeacon in a most enthusiastic speech, and carried. The result was a conference in Winnipeg in 1890, and another in Toronto in 1893, when the General Synod was formed. "No event," says the Archdeacon, "has occurred of like importance in the history of the Church of England in Canada."

At the session of the Provincial Synod (1895) the Archdeacon, being chairman of the committee on *Religious Instruction in Public Education*, presented the report, and moved for its adoption in a plain, clear, forcible speech. At this session he was appointed by the Dean of Montreal Deputy Prolocutor, to preside in his (the Dean's) absence over the Lower House.

In 1896 Archdeacon Brigstocke attended the session of the General Synod held in Winnipeg. This and the Diocesan Synod of 1897 were the last regular Synod meetings that he attended. There was a special meeting of the Provincial Synod in Montreal in November, 1896, to elect a Bishop for Algoma.

The estimation in which he was held in the Upper House may be judged by the fact that in several successive ballots he received a majority of votes, but in the Lower House "the lot fell" on Dr. Thornloe, and he was finally elected to the vacant see.

This sketch gives but a slight idea of the Synod work done by the Archdeacon. Some of the subjects in which he was especially interested have been named, but there were many others which came under his consideration. The use of the Revised Version, Marriage laws and the Divorce question, may be mentioned; and in the Diocesan Synod he assisted in the codification of the Provincial enactments relating to the Church, and also in the preparation of the body of Canons called for in connection with the union of the Church Society and the Synod.

EDUCATIONAL WORK.

Notwithstanding the various duties connected with his parish and Synod work, Archdeacon Brigstocke found time to devote attention to the important subjects of Education and Missions. Want of space forbids

more than a list of the different Educational Institutions with which he was connected. He was an active member of the Madras School Board, and every Monday he visited the Central School, which was in Trinity parish, and gave a Scripture lesson. He was one of the Governors of the Wiggins Male Orphan Asylum; also one of the Directors of the Protestant Orphan Asylum. He took a great interest in King's College, Windsor, of which he was for many years a governor; he attended the Encœnias, and was chiefly instrumental in the adoption of that college by the Diocesan Synod of Fredericton as its theological college. In 1889 the degree of D. D. was conferred upon him.

Regretting the want of Church education for girls, he was glad to assist in establishing "The Church School for Girls" at Windsor, under the sanction and authority of the Synods of Nova Scotia and Fredericton. He was for a few years one of the trustees, and was generally present at the closing examinations. It was opened January 1st, 1891, and bids fair to be a permanent and prosperous institution.

In this paragraph on education, the Archdeacon's interest in "Bands of Mercy" must not be omitted. He was one of the vice-presidents of the Society for the Prevention of Cruelty to Animals, and when, in connection with it, Bands of Mercy were formed, in order to train children in habits of kindness, a large band was organized in his parish, a handsome banner was purchased, and a prominent part was taken by Trinity Band in the large, popular "anniversaries" which were held for several successive years in the Mechanics' Institute by all the city bands.

The consideration Archdeacon Brigstocke gave to the subject of Religious Instruction in National Education has been touched upon. He was quite aware of the difficulties which surround the question, but in public and in private he continually maintained its supreme importance.

MISSIONARY WORK.

"It augurs well for the life of the Church when she takes a warm interest in the mission field." So wrote Archdeacon Brigstocke on the formation of *The Domestic and Foreign*

Missionary Society of the Church of England in Canada. Of course, missions in the diocese claimed his first regard, for in this broad Canada of ours, especially in the poorer dioceses, there are many sparsely settled districts whose wants need great, though not exclusive, attention. He was on the Board of the Diocesan Church (Home Mission) Society, and pressed its claims urgently upon his congregation. In the earlier *Trinity Magazines* contributions are not classified, but from 1887 to 1898 we find that upwards of \$11,000 were contributed by Trinity Church to missions in the diocese. For Foreign and Domestic (General Canadian and Indian) Missions, the donations, in the same space of time, amounted to about \$7,000. The Archdeacon was a member of this Board (Foreign and Domestic Missions) also, and often surprised his co-workers in Upper Canada by taking long journeys to attend their executive meetings.

All missionaries received from him a hearty welcome. Mr. Wilson, the friend of the Indian, the founder of the Shingwauk and Wawanosh homes for Indian children, visited the Archdeacon and Mrs. Brigstocke several

times, bringing with him, on one occasion, two dear little Indian boys, who sang hymns in the Sunday School to the great delight of the children who for many years had supported two pupils at the "Homes." This visit of the Indian boys took place a few days before the great fire of 1877. The party returned from Halifax the very day of the fire, and saw it from the Carleton heights. The next spring the following letter was received from the boys of the Shingwauk Home, enclosing \$8.15:

DEAR SIR:

We have had collection during Lent to help to rebuild the Trinity Church in St. John, which was burnt down last summer. There were forty-seven of us, and we all voted whether to send it to St. John or to the Indians at Garden River, or to India, and all the boys wanted it to be sent to St. John. We are very thankful to you people for helping so much for our Homes. We are taught if any wants to follow the Saviour to deny himself, so I think some of the boys have been trying to do it. So now must conclude my writing with my best wish to you.

JOHN ESQUIMAND.

April 16th, 1878. *Captain of the Shingwauk Home.*

Several lady missionaries have made visits to St. John, among them Mrs. Greaves and

Miss Ling, in the interests of work in India, and within the last year Miss Bird, of the C. M. S. in Persia. On these occasions the Archdeacon was always present, and made an earnest address. The ladies of Trinity, under the direction of Mrs. Brigstocke, held an annual missionary sale, the proceeds of which (between \$400 and \$500) were divided between Home Missions and the Algoma Mission. This was always commented upon at the Ladies' Bible Class by the rector with words of appreciation and approval.

The British and Foreign Bible Society might be included in Archdeacon Brigstocke's missionary work. He followed his father's lead in advocating it warmly, both on the platform and from the pulpit, and his congregation did their part in the contributions.

1884-1899.

During Archdeacon Brigstocke's rectorship he employed, in succession, four curates, whom he thus notices in *Trinity Magazine*, Christmas, 1898:

I have been much indebted for the assistance rendered by my curates, whom, through your kindness, I have been enabled to have. In 1875 I was assisted

by the Rev. S. H. Nobbs, who resigned, and went to England in May, 1877. Owing to the disorganization of the parish by the great fire, I worked alone till October, 1884, since which time I have been successively helped by the Rev. J. Walters, from October, 1884, to October, 1885; by the Rev. A. J. Gollmer from November, 1885, to September, 1890, and by my present valued assistant, Rev. W. Eatough, who entered upon his work December, 1890. By the help thus afforded me, I have not only been able to continue my work, but to extend it for the good of the Church. I am especially indebted to Mr. Eatough * for the interest he has taken in the young people of the congregation, which resulted in the formation of our Young Men's Association and Guild of Nazareth.

These two last associations, with a branch of the St. Andrew's Brotherhood, and the Young Women's Guild, complete the list already given of the organizations working in the Archdeacon's parish.

Before turning to another subject, mention must be made of a sad domestic affliction

* Mr. Eatough, after the rector's death, took up the work of the parish alone. It was too much for one never very strong, and he only survived his rector about three months. Owing to this tragic coincidence, Mr. Eatough's likeness has been placed, by request, at the end of this Memorial.

which again shadowed the rector and Mrs. Brigstocke's home. Their two youngest boys (Hervey and Selwyn) died of scarlet fever within a few days of each other—Selwyn on January 23, and Hervey on January 27, 1889. In a letter to his congregation, the rector, after thanking them for their sympathy, says: "We have indeed been called to pass through the waters of much tribulation by our Heavenly Father having taken from us for a season two very precious children, but we have a good hope that the Great Shepherd has taken them into His closer embrace, and that they are now in the rest of Paradise."

After passing through this great sorrow, the Archdeacon, as soon as the spring opened, sent Mrs. Brigstocke and their son Robert to England for rest and change. He himself, after attending the Diocesan Synod, took also a short holiday by setting off on what he called a "fishing tour," with three friends—Dr. H—— and his son, and Mr. M. K——. They left for the South-West Branch of the Miramichi, July 8th, 1889. His diary gives us an idea of his thorough enjoyment. It was all so novel: "the poling in a canoe

down the river, which was winding and very beautiful;" the landing to pitch their tents; "the evening office," said under the silent stars—"the office" being an evening hymn, the Lord's prayer, and the priestly benediction; then the sleep "on the soft spruce boughs, with the mosquito net skilfully arranged;" the being awakened at 4 a. m. "by the singing of the birds, the woods resounding with their song, which was like a Hymn of Praise;" then the Englishman's bath in the river, while he admired "the exquisite light thrown on the woods by the rising sun;" the breakfast on "boiled and fried salmon, potatoes and coffee;" the tramp through the woods to the fishing ground; the pleasure of "hooking a salmon myself." It was all delightful. At the close of one day he writes: "So ended a day of enjoyment—of calm, unbroken delight, for which we say, with all our hearts, *Deo gratias.*" Then on Sunday they joined together for Divine worship. "Our ritual arrangements were not rubrical—a table served for desk, lectern and pulpit, and our service was no more rubrical than our arrangements; nevertheless, it was, I trust, not less

acceptable to Him to whom we offered it." He preached on Isaiah liii, 3, and the congregation consisted of the three friends, and the six men who poled their canoes. In ten days he returned to St. John, "having much enjoyed a thorough change—the sweet calm of the country, and the rest from ordinary work."

In September, 1890, the next holiday tour was taken,—to British Columbia, in company with two of his parishioners, Mr. and Mrs. C—. They went by the Canadian Pacific Railroad through Winnipeg to Vancouver, staying one Sunday at Winnipeg, where Archdeacon Brigstocke preached twice, and in the afternoon attended a Sunday School meeting to make the acquaintance of the "great philanthropist, Dr. Barnardo," who gave an address upon his work. He had, at that time, under his care, 3,500 children, for whom he had to provide. From Winnipeg they went to Banff, where another Sunday was spent. As, however, Archdeacon Brigstocke gave a graphic account of this trip in the *Magazine*, it need not be dwelt upon again here, except to make two remarks about this and his other

vacation trips—he never omitted clerical duty. We find him preaching every Sunday—in the Winnipeg churches, in the hotel at Banff, in the Cathedral at Victoria, on board the ocean steamers. The other observation is—his intense appreciation and love of beautiful scenery. He rises at dawn, lest he should lose the “views of surpassing grandeur and exquisite beauty which surround us.” He describes the light growing stronger, the mountains becoming every moment more imposing. “Now here, now there, we saw some towering height rearing its head into the sky. Some of the tops were bare and rugged, some were covered with snow. Presently the sun rose higher and higher; the scenery became more exquisite, sublime, magnificent, until the mountain peaks were all aglow with crimson hues.” After reaching Vancouver, and spending there three days enveloped in fog from the Pacific Ocean, they crossed to Victoria (on Vancouver Island), the capital of British Columbia. Archdeacon Brigstocke preached twice in the Cathedral; he speaks of the kind hospitality of the bishop of the diocese (Dr. Hills), and mentions the

large number of Chinese in Victoria, their industry and usefulness. The party now separated, the Archdeacon returning alone to Winnipeg, thence by way of Lake Superior to Sault Ste. Marie, "where I found Mrs. Brigstocke, and spent two days at the Shingwauk Home, enjoying the hospitality of Mr. and Mrs. Wilson. I had now an opportunity of visiting the Homes for the Indian boys and girls, of which I was glad to avail myself. Then bidding our friends good-bye we took the train to Ottawa, where we visited the Parliament buildings, thence to Montreal and to St. John, which, through a kind and watchful Providence, we reached in safety, after a journey of over seven thousand miles, without any kind of accident."

The Christmas of 1891 was marked by a grand Choral service, held at 4 p. m., to commemorate the opening of Trinity Church in 1791. All the City Clergy, the Mayor and Corporation, the leading men of the city, and a large congregation were present. The rector preached a loyal sermon on "Remember the days of old: consider the years of many generations." Brass memorials to the former

rectors were placed under the West window, and a brass memorial to the Loyalist founders of the Church near the entrance to the chancel. Medals also were given to the Sunday School children, and with this appropriate memorial service the second century of Trinity Church life was ushered in.

It was also in 1891 that the Young Men's Association was formed, the Young Women's Guild having been initiated the year before. Since then both societies have been most helpful in the parish, standing ready at any time to take such parish or Church work as may be needed. Mr. Eatough was the president of the young men, and to the Guild the rector devoted an evening once a fortnight, giving instruction on the prayer-book. The rector and his curate were generally present at the united social gatherings of the young people, and took part also in the musical and literary entertainments.

In 1892 the diocese was called upon to mourn the loss of the venerable Metropolitan, Dr. Medley. He was in his 88th year, and had been Bishop of Fredericton forty-three years. Archdeacon Brigstocke says: "His

health and strength allowed him to preside for a short time at the last session of the Synod in July, and to attend the anniversary service of the Diocesan Church Society, held in our Church July 7th, when he pronounced the Benediction. It was our privilege to be with him one hour before his death, and to say, while kneeling at his bedside, the *Nunc Dimitis*. It was a peaceful ending after a long conflict—a calm sunset after a long day of toil and labour." He was succeeded by the Bishop Coadjutor, Dr. Kingdon. Four years afterwards, when the altar tomb to the late Metropolitan's memory was unveiled in the Cathedral at Fredericton, Bishop Kingdon selected Archdeacon Brigstocke to make the address. It was afterwards published, with a photogravure of the beautiful cenotaph.

In 1893, on his way as delegate to the Conference at Toronto, where the bishops, and clerical and lay delegates, were to meet for the purpose of forming a General Synod, Archdeacon Brigstocke took his son Robert to visit the Great Exhibition at Chicago. His quick eyes could take in much at a glance; but even his energy was taxed by the

effort of examining that "vast assemblage of the works of man and the products of the earth." He much admired the beauty of the buildings themselves and their dazzling whiteness. He and his son visited the various Exhibits, the Electrical building, with its new discoveries, being the most wonderful. Lover as he was of flowers, he probably expected too much from the Horticultural show, and was somewhat disappointed. He says, however, "It is as impossible to tell all as it was to see all. In its manifoldness, its vastness, its magnificence, the Exhibition is a mirror of the world's life. We learn to know something more of it as it is there spread out before us, and find fresh cause to adore and magnify Him who is the Author of all."

Busy as was Archdeacon Brigstocke's life, much as he was attached to his church and congregation, novel and interesting as were the scenes his journeyings brought before him, yet a large share of the warm affection of his heart was reserved for the relations, the friends, the interests of the land of his birth.*

* The writer of this Memorial was standing beside him one day on the top of the Bunker Hill monument

He first revisited England, as we have seen, in 1882. Twelve years afterwards, when, in 1894, rest and change were needed, he sought them by another visit to the motherland. He started in August for a two months' vacation, and his thoughts, as he leaves our shores, are characteristic. "I did not see the receding headlands passing out of sight, and find myself on the deck of a steamer far away from church and congregation, without many thoughts rising in my heart. The question, 'What doest thou here?' had to be answered, for work and not pleasure-seeking is the will of our God. As we read, however, of a 'rest awhile,' enforced even on the first preachers of the Gospel, that they might be the better fitted for their work, so I ventured to think that the work committed to my care would

(Boston). Out of each of the four windows a beautiful view lay before us. On the South the great city, with its spires and domes; on the East the Atlantic; on the North and West, Boston's beautiful suburbs, with green fields and hills in the distance, and mountains beyond. "Which view do you like best?" was asked. "That one," pointing to the window out of which only the sparkling blue ocean could be seen; "it looks towards England."

be done all the better by the cessation of its pursuit for a season." The account of this trip formed the subject of a lecture called "Notes of a Summer Tour." It was given by request at an entertainment of the Young Men's Association and the Guild. He describes the picturesque village of Hampton-in-Arden, where, immediately after landing in England, he was the guest of a friend who had been vicar there for thirty years, the venerable church being seven hundred and sixty-four years old. He tells the young people of visits to Kenilworth and Warwick Castles (which were in the neighbourhood), and to Coventry, and writes of their historical associations. He visited friends and relations in Malvern, Cheltenham, Sidmouth, Crewkerne, and speaks of the different interesting objects to be seen in these places. He evidently enjoyed it all. "It was a great pleasure to visit old scenes after the lapse of many years, and to find them as beautiful as ever. . . . The trees had grown more beautiful; the gardens were all ablaze with bright and lovely flowers, and the people were all astir." He describes some of the old churches in

London—St. Helen's, St. Bride's, and others, and the colleges of Cambridge; but he dwells longest on Dr. Barnardo's College Homes for Girls at Ilford, where a thousand girls can be accommodated in fifty homes, holding twenty each. The girls, after being trained, are sent out to Canada. His next move was to the continent to visit his oldest brother, the Rev. Claudio Buchanan Brigstocke.* The route was through Holland and up the Rhine to Cologne. The magnificent Cathedral is graphically described, adding: "It is a wonderful tribute of the highest Art and Skill to Religion." Then up the Rhine; at first, the weather was cloudy, and he feared the scenery would not come up to his expectations; but as Bonn was reached the sun shone out, and the beautiful winding river, the hills clothed with vineyards, the old feudal castles were all that his imagination had pictured. Landing at Mayence, he proceeded to Homburg, where his brother, who was the English chaplain at this famous watering place, met him at the station. The brothers spent a week together, and, of

* His brother had visited the Archdeacon in 1885, and had spent several weeks in St. John.

course, Archdeacon Brigstocke preached on Sunday. Thence proceeding to Paris, he saw all that could be seen of that gay city in forty-eight hours, and a great deal that was. Then to London and to Canterbury, "the centre of Anglican Christianity," where he was the guest of his friend, the dean. The last event of his tour was the Church Congress at Exeter. He took part in the impressive opening service; he heard many of the papers. There was a great crowd to hear those on "The Higher Criticism," by Driver, Leathes, and the Bishop of Gibraltar. In these he was disappointed; "they were all very mild and commonplace." Those on Religious Instruction in Church and Board Schools he found most interesting, especially a noble speech by the then Bishop of London, Dr. Temple. "As characteristic of the present day, there were meetings for women members of the Congress, Mrs. Creighton, wife of the Bishop of Peterborough, and Lady Laura Ridding taking a prominent part. They discussed women's work. . . . I have no doubt many good things were said which will bear good fruit." While at Exeter he attended a

special service at St. Thomas for the "purpose of unveiling a window and a tablet to the memory of our late beloved Bishop Medley," the former vicar of St. Thomas. The window represents the Presentation of our Lord in the Temple; the tablet bears a suitable inscription.

Archdeacon Brigstocke's holiday was now drawing to a close. It has been dwelt upon at some length, because it was probably one of the happiest and most enjoyable periods of his life. He spent a little while in farewell visits to friends, and on October 18th he sailed for Canada. Two days after his arrival he was given a most hearty "Welcome Home" in the school-house by the Young People's Association and Guild, and by the congregation. Three addresses of welcome were read—from the Vestry and Congregation, from the Sunday School, from the Young People. The rector was quite taken by surprise, but most heartily appreciated the kind greeting.*

* Want of space forbids the details of Archdeacon Brigstocke's various shorter trips to New York and Boston. On one of these occasions he was introduced, after a morning service at Trinity Church, to Phillips Brooks, and was received, as were all Englishmen,

The four years that succeeded this second visit to England were the last, and probably the busiest, years of Archdeacon Brigstocke's life; but notwithstanding his parochial, his synodical, his educational, and his missionary work, he still had "a heart at leisure from itself to soothe and sympathize," and many a kind note was written to absent friends in trouble* and to those who were keeping sad anniversaries in memory of the loved and lost. How comforting such letters were those only who received them can tell. Close akin to his

most cordially. At another time he attended the third meeting of the American Church Congress, held in Boston in 1776.

* A few lines from one such note may be quoted:
MY DEAR — — —

Among one's many friends whom one wishes to remember, especially at the approaching season of Christmas, I will not, indeed, forget you, nor omit to send you a letter to assure you of my sincere interest in your welfare, and to express my best wishes for you. We know that a happy Christmas does not depend on outward circumstances, so I trust, and pray, that the season will bring you much blessing. It will, of course, press on your attention, with great vividness, all you have gone through since this time last year, and the changes you have suffered; but, my dear friend, you well know the same loving Hand is over, and with you, and the same Presence guides and cheers. "What I do thou knowest not now, but thou shalt know hereafter."

sympathy was his quiet generosity, which only became gradually known. He was, as might be supposed, very systematic and proportionate in his alms giving. On being asked late one autumn for a contribution to a certain object, he said his supply in that direction was exhausted, but that at the beginning of the year he would assist, and he kept his promise. He also often did thoughtful acts of kindness, which occasionally came to light. One morning, entering the study of the rector of one of our smaller parishes, after some desultory conversation, Archdeacon Brigstocke inquired: "How long is it, Mr. —, may I ask, since you have given yourself a holiday?" "About five or six years" was the answer. "I thought it was a long time. Now, if you will take your wife and enjoy a few weeks' rest, Eatough and I will arrange for your duty." Mr. — was touched, not only by the kindness of the offer, but by the thoughtfulness shown for others in the midst of so much care and work of his own. The amount of that work may be gauged by the fact that he was asked to attend ten committee meetings in one day. He got to eight. At

these meetings he often expressed his opinions most decidedly; but, as one who had worked with him on various committees recently remarked, "Archdeacon Brigstocke was a very determined man. I never, however, knew any one who, on having reasons sufficiently cogent presented, would yield so willingly, so pleasantly, to an adverse opinion."

Hitherto only the graver and more serious aspects of his character have been dwelt upon in this Memorial, but we must not forget that he had naturally a buoyant temperament and a cheerful, social disposition, which showed whenever the pressure of work and responsibility lifted. He liked society, and at dinners, wedding breakfasts, and other "society functions," his pleasant manner, his keen sense of humour, his easy flow of conversation, and the suggestion of power and energy, which could not be quite concealed, made him a very agreeable guest.

As a host he was especially happy and successful, both in his own rectory* and in Trinity school-house.

* In the autumn of 1895, the parish, by the will of the late Mr. Charles Merritt, came into possession

There were meetings of associations and of guilds; meetings at choir anniversaries and at teachers' festivals, and he was the dignified, but, at the same time, the bright, animated centre of them all.

Outside of his parochial engagements, he belonged to a large Reading Club in St. John, and, although he could attend but seldom, he was always warmly welcomed when he came once a year to take his turn in reading.

The young men of the Neptune Rowing Club have also pleasant recollections of his kind words. He was fond of the water,* and

of a handsome house, which was renovated and placed at Archdeacon Brigstocke's disposal as a rectory. He much enjoyed this comfortable residence. One room was transformed into an ideal study. It was lined with books; there was a large sunny bow window, with one or two flowering plants; there was a handsome desk of ample proportions and a multiplicity of drawers; add to this a cabinet organ, comfortable chairs, and an open fire-place, above which hung photographs of friends, of relations, and of some living celebrities in our Church.

* Archdeacon Brigstocke and his family spent the summer months of three successive years at Lakeside, on the Kennebeccasis, in a country house belonging

often encouraged the members by his presence, and occasionally by a donation.

And so the four busy years, from August, 1894, to August, 1898, passed quickly away. As soon as the Diocesan Synod of 1898 adjourned in July, Archdeacon Brigstocke left St. John to meet Mrs. Brigstocke, who had been spending some time in England. He went by way of Quebec, where, after receiving kind hospitality from Mrs. Dunn at Bishopthorpe (the Bishop being absent), he embarked on the "*Laurentian*" for Liverpool. It must be interesting to the congregation of Trinity, though it will not surprise them, to learn what a large share of their rector's heart and thoughts belonged to them. He writes in his diary, July 24th, Straits of Belleisle: "This day had its own especial interests on several accounts. First, I thought much of my dear flock, now far away, and was with them in thought and prayer as they assembled together at 8 a. m., at 11, at 7. I had purposely not

to a friend. There the Archdeacon thoroughly enjoyed the summer, he and his boys taking daily rows among the islands of the beautiful river, and friends were often invited from town to share their pleasures.

yet moved my watch to the time on board, so that I might, without difficulty, think of those at home at the different hours. Second, The Lord's day always brings its own hallowed associations. . . . Third, By request of the captain I took charge of the service. I got Miss —— to act as organist, and, by choosing well-known hymns, the singing was very hearty.” This other entry in his diary during the voyage shows how ready he always was for his Master's service: “In the afternoon I wandered into the forecastle, when I was accosted by a young man, who expressed a wish that I would come among them in the evening and give them a ‘little talk.’ This request, which I, of course, readily and cheerfully assented to, led naturally to a very interesting conversation. I found myself in the presence of a Christian young man of earnest piety, who, with one or two others, met together every evening after their work was done, for reading their Bibles and singing hymns, and did what they could to influence their companions in work. It was a light shining in a dark place, and I could not help taking it as a beautiful illustration of the ful-

filment of the words: 'I pray not that Thou shouldest take them out of the world, but that Thou keep them from the evil.' I went at the appointed hour, and found nearly the whole company of 'cattle men' assembled together ready for me. My subject of address was the Parable of The Lost Sheep. They showed their appreciation of my coming amongst them by their great attention, and hearty vote of thanks. I may add that the young man was a member of a Y. M. C. A. in Berlin, Ontario, and was working his way over to Kidderminster, England, where his parents were living."

Immediately on landing, Archdeacon Brigstocke went down to Ironville, Derbyshire, where his nephew, the Rev. F. Hooper, is the vicar. The vicarage is described in the *Magazine* as one of the typical homes of the country clergy, situated in a most picturesque district, not far from the seats of many of the leading nobility. He and his relatives at the vicarage* made several excursions in the

* Miss Caroline Brigstocke writes of this time: "It is a great comfort to think of his visit last year. He endeared himself more than ever, and to the large

neighbourhood to Welbeck Abbey, the residence of the Duke of Portland; to Chatsworth, the seat of the Duke of Devonshire; and in other directions. Then there was a choir excursion to Blackpool, on the sea-side, which Archdeacon Brigstocke enjoyed, although "it was the longest day I have had," for they started at 5 in the morning, reached the sea-side at 10 by rail, returning home two hours after midnight.*

group of nieces and nephews he was so loving and so loved. The young people feel their loss very much, 'Uncle Fred' had become so much to them."—*Letter. April 18, 1899.*

* Those who remember Archdeacon Brigstocke's visit to us last summer will regret to hear of his sudden death on the 3rd of March, from an attack of congestion of the lungs. Little did any of his friends dream of his being called away to his eternal rest when they saw him then. While staying with his nephew, the vicar of Ironville, he preached twice at the Parish Church, addressed the Sunday Schools, and accompanied the choir boys to Blackpool. The vicar spent part of his time last year in Canada at St. John, New Brunswick, where the late Archdeacon had a fine church, and was greatly beloved. He had just completed his twenty-five years there as rector of Trinity Church, St. John, N. B. The Canadian

He left Ironville and went next to Clifton to visit friends. While there he was hastily summoned by telegraph to Homburg, where his brother, the Rev. C. B. Brigstocke, had been taken seriously ill. He hurried over to Germany, and made immediate arrangements for the invalid's removal to London. The Duchess of Rutland, who had been for many years a member of Mr. Brigstocke's summer congregation, telegraphed to her own physician to meet the party, and kindly placed her house (Cambridge Gate, Regent's Park) at the disposal of the clergyman and his friends. From London, Mr. Brigstocke was moved to a house in the country. He only lived five months, dying February 4th, 1899. This circumstance saddened the last part of Archdeacon Brigstocke's visit, and instead of returning, as was his wont, from a holiday tour full of life and spirits, it was remarked that his face had a sorrowful expression, and that after a long day's work he complained oftener of weariness and fatigue. It is prob-

Church has lost an able administrator and wise guide by the lamented death of the Venerable F. H. J. Brigstocke, D. D.—*Ironville Parish Magazine, April, 1899.*

able also, from what he said on his return, that he was giving anxious thought to the controversies that were agitating the Church at home, and that he was longing for a satisfactory solution of many of the ecclesiastical problems of the day. However, he resumed all his duties, parochial and otherwise,* although he remarked to a friend that he felt as if he ought, and must drop some of his outside work.

Christmas, with its hallowed associations and memories, came once again. It was the twenty-fifth Christmas Archdeacon Brigstocke had spent in St. John, and it was called his "Silver Jubilee." The Vestry, Church Wardens, and some friends united in presenting him with the following address and a handsome silver coffee service:

To the Venerable Archdeacon Brigstocke, Rector of Trinity Church, Parish of St. John.

DEAR SIR: Twenty-five years having elapsed since you took charge of this parish, we, the undersigned, now serving, and having served with you in the management of the temporalities of Trinity Church, beg

* One of his offices has not yet been mentioned. In 1889 he was appointed Rural Dean of the Deanery of St. John.

to testify to the wise and efficient manner in which you have acted as a member of the Vestry and its presiding officer, thereby rendering the business we have been called to transact, a pleasure, as well as a duty.

As members of your congregation, we do, with much gratification, bear witness to your zealous, able, and loving care over us, as our rector, and to the harmony that has prevailed in the parish during your pastorate.

As a slight token of our appreciation of the great and good work you have done, we ask your acceptance of the accompanying gift, on the attainment of what we venture to call your Silver Jubilee as our rector, and that you may long be spared to continue your valuable services to the Church is our earnest hope.

Wishing you and Mrs. Brigstocke a very happy Christmas and New Year,

We are, yours faithfully,

J. H. MCAVITY, }
C. P. CLARKE, } *Church Wardens.*

THOMAS PATTON,	CHAS. E. SCAMMELL,	Vestrymen.
H. H. HARVEY,	J. M. TAYLOR,	
C. E. L. JARVIS,	ALFRED PORTER,	
L. A. CURREY,	R. H. ARNOLD,	
F. G. KNOWLTON,	W. S. FISHER,	
H. H. PICKETT,		
C. F. KINNEAR,	Ex-Vestrymen.	
EDWARD SEARS, Mayor,		
SIMEON JONES,		
H. LAWRENCE STURDEE, <i>Vestry Clerk.</i>		

St. John, N. B., December 24th, 1898.

The Young Women's Guild also sent to the Rectory on Christmas eve two beautiful three-branched silver candelabra, accompanied by this note :

TRINITY CHURCH YOUNG WOMEN'S GUILD,
St. John, December 24th, 1898.

Dear Mr. Archdeacon and Mrs. Brigstocke:

We, the President, Vice-President, Secretary-Treasurer, and members of the Young Women's Guild, have much pleasure in asking you to accept this slight token of our affection, and trusting that this, your twenty-fifth Christmas with us, may be filled with every happiness, and that you may be spared to us many, many more.

We remain, yours affectionately,

On behalf of the Guild,

ANNIE E. TINGEY, *President.*

ANNIE C. SCAMMELL, *Vice-President.*

ISABEL H. JARVIS, *Secretary-Treasurer.*

Archdeacon Brigstocke greatly enjoyed his last Christmas amongst us. Many things combined to make it a happy day. His son Robert had come from Kingston to spend a week with his parents. "The weather was bright and beautiful; all the five services in Trinity were well attended; the decorations were tasteful and appropriate; the music well

rendered ; and to crown all, it was the Lord's day, which gave additional solemnity and sacredness to the festival."

At the close of the year 1898 he reviewed, in a letter to his congregation, his twenty-five years' work in St. John. The letter, after a short introduction, begins: "I must, as is my bounden duty, first acknowledge, with deep gratitude, the loving kindness and goodness of my Lord and Master, in having entrusted me with so important and influential a position in His Church, and in having, through these many years, permitted me to carry on His work, uninterruptedly, with, I trust, His approval and your general acceptance." He concludes this, his last parochial message to his people, thus :

I return my hearty thanks to one and all for the kind consideration and help I have received at your hands, and to which I largely attribute any success that has attended my labours.

I would like to say much more, for my heart is full, when I think of what remains to be done, and of the comparatively few who are devoted to the service of Christ, and show forth *the* essential feature of the Christian life—self-sacrifice. What further time remains to me to be with you, I shall endeavour, in

season and out of season, to make full proof of my ministry, that I may present you faultless before the Throne of God.

I now commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, and subscribe myself,

Your affectionate Friend and Pastor,

FREDERICK H. J. BRIGSTOCKE.



PART III.

LAST SERMONS—ILLNESS—DEATH.

“Servant of God, well done;
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master’s joy.”

—Montgomery.

The Loyalist Bells of Trinity Church rang out the old year (1898), and rang in the new year (1899); but none surmised the great change, the great sorrow the new year would bring to the congregation of Trinity Church; and yet, before a fortnight had passed, a shadow seemed to fall across the pathway. Several deaths occurred in quick succession, and on Sunday evening, January 15th, a sermon was preached by the rector on *Death*—a sermon solemn and startling—delivered with more than Archdeacon Brigstocke’s usual earnestness. Several borrowed it to read, and, by unanimous request, it is here given:

TRINITY CHURCH, January 15th, 1899.

DEATH.

“The sting of death is sin.”—1 Corinthians xv, 56.

The tolling of our Church Bell, announcing a service for the burial of the dead, has been heard lately with unwonted frequency. The messenger of death

has been often among us, calling us with more than usual emphasis to remember that our life here is but a vapour—a wreath of smoke—which appeareth for a little while, and then vanisheth away. And not only here, but all the world over, the loss of life has lately been great. The raging storm has claimed its victims; the railway accident—as we call it—has hurried many away, so that the great procession of souls entering the world beyond the grave has been, from a variety of causes, more than usually large, and calls attention to the solemn fact that this is not our rest—that we have here no Continuing City.

It, therefore, seems appropriate that we should make the subject of death one of special consideration; and I know no better place nor time for doing so than in the Lord's house, and in the evening of the Lord's day.

I.

On death itself, Bishop Butler said long ago what is true still: “We know not at all what death is in itself, but only some of its effects.” Of death itself—of what it is to feel the separation of soul and body—of what it is to enter into an entirely new and different condition of existence—we are profoundly ignorant. Those who have most frequently watched it closely, and under a variety of forms, are just as ignorant of the nature of the change as those who have heard and seen nothing. Even those who have been restored to life have told us nothing. Holy Scripture does not break the silence that hangs over the mystery. All

we know is, that sometime, and somewhere, and somehow, we must each, we must all die. It is this ignorance concerning death which largely constitutes its mystery, and surrounds it with terrible solemnity.

II.

Treating of its effects, we say that it is a solemn thing to die, because we know that death does not end our life. We are not forgetful, in saying this, that there are those who—to escape, as they think, certain problems—propound the theories of conditional immortality or annihilationism; but such ideas, however ingeniously worked out, will never satisfy the human heart, however they may tend to lull to sleep the human conscience. Throughout Holy Scripture nothing is clearer than the fact that death does not end our life. Of Enoch we read that he walked with God, and was not, for God took him. And of him it is said that this was the reward of his piety. We point to the wicked Balaam—a stranger to all revealed truth—who could not refrain from exclaiming: “Let me die the death of the righteous, and let my last end be like his!” For he believed that there was a life beyond the grave—of either happiness or woe. Listen to Job saying: “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and that at a future day in his flesh he would see God.” Our blessed Lord certified to the continued life of Abraham, Isaac and Jacob, though they had long since passed away from earth. Did not, indeed, all the

Patriarchs in faith—not having received the promises, but seen them afar off—look for a city which hath foundations, whose Maker and Builder is God? We may be sure that Moses and Eleazar did not bury the body of Aaron as those who had no hope. They looked for the resurrection of the dead and the life and the world to come. Death is often viewed as a mere blank, a negative state—a life ended, and cut short, as we think, unfortunately for all concerned. “We stand,” writes one, “on the shore of the mighty ocean of death—that ocean which parts us from the unknown land beyond; we can hear only its far off waves, as they beat against the rocks of destiny with a monotonous sadness, in which the sighs of all past generations of mankind, that have been engulfed beneath its water, might seem to join.” That is not the view of Christian faith. The veil is uplifted on this point, and the Revelation is clear and plain. The Revelation is: “I would not have you ignorant concerning them which are asleep, that ye sorrow not as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.” Forever with the Lord is the hope of Christian Faith. Or again, we read: “To depart and be with God, which is far better.” Here surely is continuous life. Or again, “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the Throne shall feed them and shall lead them unto

living fountains of waters, and God shall wipe away all tears from their eyes." There is, then, no occasion to stand on the shore of the ocean of death, and to listen to the monotonous sounds of the sighs of mankind. We may hear—if we have ears to hear—of the sweet welcome, of rapturous delight, of the song of victory, as the liberated spirit has safely crossed the flood, and entered the rest that remaineth for the people of God. It is the Revelation of all this blessedness which throws a flood of light across the darkness of the chamber of death, and gives hope while life is passing away, and tears are fast filling the eyes.

III.

Death produces the greatest changes. We are all here subject to changes of every kind. The whole world is subject to changes. As day succeeds the night; as night again passes into the golden dawn; as the seasons follow on in regular rotation, so all is changing. This system of change is one of the features of life; but no change is so great as that which death effects. When death enters our home, and takes away the husband, or wife; the father, or mother; the son, or daughter, how great, how startling the change! At once are we enveloped in a cloud of sorrow and mourning, when before there was joy and gladness. At once there is often distress and poverty, when before there was sufficiency, if not wealth. At once is the joy of the heart blotted out, the motive for work gone, the home desolate, the

world cold and cheerless, and the journey of life dreary and sad. Death makes changes which are never repaired here. Death fills the brightest eyes with tears, and rends the heart that was heretofore full of joy. A traveller relates that when standing once on the hills which circle Florence, and gazing with admiration on the beauties of that fairest city of the middle ages, a lad beside him, looking on the same scene, exclaimed: "This remains always beautiful!" He thought no change could ever mar that beautiful sight. He knew not as yet that change was an inexorable law of this mortal pilgrimage. The fairest scene of earth can not last. Death is the crown of all changes. It is entering upon another condition of life, altogether untried and unknown. Well may it strike us all with terrible solemnity to hear that it is appointed unto men once to die, and to know that we are approaching that hour when we shall stand face to face with the realities of the Unseen and Eternal.

IV.

It is noteworthy that our blessed Lord, who came to testify of the truth, should preserve an almost total silence on this subject. Of death, as a stage through which we have to pass, He says nothing; but He is full of the purpose of Life, and the necessity of fulfilling it. This appears in His teachings throughout. He says: "I am come that ye might have life, and that ye might have it more abundantly;" "Seek ye first the Kingdom of God, and all these things shall

be added unto you;" "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of Man shall give unto you." His Parables of responsibility—such as the Pounds and Talents—are to the same effect, and so are His Parables of Judgment. His view of life—if we may so express ourselves—was not bounded by death, but contemplated in its vast reality, stretching out through all eternity. To His mind death was only a point of transition, which could always be safely passed, and about which no one need trouble themselves, provided they lived up the required standard of holiness. Our Lord does not put death before us as a subject for habitual contemplation. His eye looked through it, as through a casement, to what lay on the other side. To His mind, death was not a haunting shadow—the awful and imminent presence that is incessantly to oppress the souls of believers. No, it was the striking of the hour in the day of human life, but it was not the last hour. It was a great hour—a critical hour: it was the hour of deliverance, and of entering upon a life of eternal blessedness.

V.

Such was our Great Exemplar, but we—stained with sin, and knowing its awful doom—can not but tremble at the notion of dying, and we shrink from the dying hour. The doubt will haunt us to the last as to our fitness for Heaven, and whether or not we have been in our life here trained for the Lord's

service in the Kingdom made perfect. What makes death terrible? What makes death awful and solemn is the fact of sin—"The sting of death is sin." Preparation for death is the pardon of sin. We naturally dread the approach of death from fear that we are unfit to stand in the presence of a Holy God, who requireth truth in the inward parts, and will by no means clear the guilty. Nothing will avail any one here but a saving interest in the precious blood of Christ. He is the Lamb of God which taketh away the sin of the world. He has opened a fountain for sin and all uncleanness, and says: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In Christ crucified, we have the assurance of an atonement made for sin, and we are taught that by faith in His Precious Blood we obtain the remission of sins, and all other benefits of His Passion. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life." To be free from the fear of death, be sure of the pardon of your sins. Be reconciled to God through the death of His Son, and death will have lost its terrors. Fight daily against sin. Resist temptation and sin will not have dominion over you. You will be able to take up the triumphant cry of the Apostle, and say: "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

VI.

We can do more than this. Much of the terror of death is removed by cultivating a spirit of contentment and resignation to the orderings of Divine Providence. The fact is that, in a degree, we are dying day by day, and hour by hour. For most of us a great part of life is dead and gone. Think how much has passed out of your life that was its very heart and centre. Think of the links of affection that have been severed by the passage of years and vicissitudes of life. Think of the change of taste, of interest, and employments. In the lapse of time we leave much behind us, and are shorn of powers, of faculties, of gifts, which once adorned the life. The consciousness of failing powers, of losing our grasp of the life that now is, often engenders bitterness, discontent, indifference. What is wanted is humility—a spirit of submission to our Heavenly Father, who orders our life. Grasp not vainly at what must leave, and is leaving you, “as the grass withereth and the flower fades.” Learn to die by surrendering to God every treasure He has lent you, and then, when the hour of death shall have come, you will be ready to say, “Father, into Thy hands I commend my spirit.”

VII.

Learn to die by a life of habitual communion with the Father and the Son by the Holy Spirit. It is thought by many a waste of time, or a needless exercise, to be much in prayer and meditation. Worldly

engagements are pressing; worldly business is engrossing, and for the time it is thought that they should have our attention. But now is the time, be it remembered, to learn what I may call the manner of heaven. What we want is to be free from the power of worldly attractions, to be weaned from worldly ideals and worldly tastes, and to set our affections on things above. No better way is known, or exists, than by now cultivating a spirit of communion with God—in private and in public, in the ordinary acts of worship, and especially in the Holy Communion. In the morning, noon and night, give yourself to God, and while in the world you will not be of it. Be it your constant aim to walk now with God; make Him now your Refuge and Strength, that when the closing eye and the failing strength tells you that the hour of your departure has come, you may say: “I will lay me down in peace and take my rest, for it is Thou, Lord, only that makest me to dwell in safety.”

The Sunday on which this sermon was preached was succeeded by three weeks of snowy, cold weather. There were sick people to be visited, funerals to be attended, meetings of various kinds to be held. Archdeacon Brigstocke, who never spared himself, took cold while attending to his various duties. On Sunday, February 5th, he was very hoarse, and during the whole week he struggled with

indomitable energy against the fatal illness which was fastening upon him. On Sunday, February 12th, he was celebrant at the eight o'clock communion service, looking pale and exhausted. At the eleven o'clock service he preached the following sermon on "Blind Bartimæus," the motto being "Make use of opportunity" :

"Jesus of Nazareth passeth by."—St. Luke xviii, 37.

We shall, I presume, know these words as those which awakened hope in the poor blind Bartimæus, who sat by the road side begging on the day Jesus visited the City of Jericho. Bartimæus had, no doubt, spent many a weary long day by the same road side, and through the alms given to him, in reply to his appeal for help, he had dragged out a painful existence. But now his hope for better things revived. He heard the tramp of the crowd: it was an unusual sound, so he inquired the cause. He asked what it meant? and they told him, in reply, that "Jesus of Nazareth passeth by." By this time, for it was the last year of our Lord's ministry, the fame of Jesus had spread far and wide, and had penetrated every nook and corner of the Holy Land. As the multitudes, who had been healed in large numbers, returning to their homes, had told of the power, and love, and mercy of Jesus of Nazareth, His name, with many, must have been a household word for pity,

compassion, sympathy and power. The fame of mighty deeds Jesus had wrought in Capernaum, Bethsaida, and throughout Galilee, had travelled northwards, and made many anxious to see and hear Him. Thus it was with poor blind Bartimæus, and no sooner did he hear the joyful news that Jesus of Nazareth passeth by than he knew that his opportunity had come at last. He at once seized it, and placing his case before the pity and power of Jesus, for he cried out: "Jesus, thou Son of David, have mercy on me." His hopes were abundantly fulfilled; his cry to Jesus brought the help he wanted; his sight was restored, and he at once joined the throng of Jesus' followers with a heart full of gratitude and praise.

We know that each miracle of our Lord, of which we have a record, is not only full of spiritual instruction, but of instruction as varied in its applications as are the miracles themselves. Each one has, of course, much in common with every other. Each one presents our Lord full of sympathy, love and compassion for human misery, trial and want. Each one represents the pain and suffering incidental to this life of ours; but each one has also, according to its own characteristics, its own special lesson not found in any other.

In looking at the miracle before us—restoring the sight of Bartimæus—what do we find one, at least, of its special features to be? It teaches us pre-eminently the supreme importance of using our opportunities.

That, at least, was what Bartimæus did, and by so doing obtained the very blessing he desired. And he was undaunted in the matter. There were those around him who begged him to desist, but he would not. He knew that this was his first chance: he felt that he might not have another; that even this was quickly escaping him, so he cried out the more: "Thou Son of David have mercy upon me." He had a great opportunity afforded him: he made full use of it, and he was greatly blessed.

Just now I must needs think that our position is spiritually—that is, in relation to the things of God and of Christ—very similar. We are to-day standing upon the threshold of the sacred and holy season of Lent, when, in an especial manner, spiritual opportunities are made to abound, spiritual blessings are more abundantly offered—a season respecting which many may ask, What is it all about? and our reply is, "Jesus of Nazareth passeth by."

Come, now, let us reason together upon this matter of the season of Lent being a special opportunity for receiving a special blessing. We shall all readily admit that in all spheres of work special opportunities are essential to progress and success. Is this not decided by the ordinance of the four seasons—spring, summer, autumn and winter?

Is not the special feature of each season the condition of the earth's fertility? And is it not of supreme importance that the work of each be done in its own proper time? If the work of the spring

time be omitted or delayed the seed would not fructify. The summer's heat, given to warm and nourish the tender blade, would wither and burn up the seed then sown.

Does not the Royal Preacher teach us that "To every thing there is a season, and a time to every purpose under Heaven" (Eccles. iii, 1). Recognizing this principle in Nature, and its advantage in all spheres of work, the Church hath thought good to appoint seasons for awakening and refreshment, that the increase of true religion may be promoted. The Lenten season is, of all others, we may say, the more important, from the fuller opportunity which its duration of forty days allows for instruction, for meditation, and for prayer. We are well aware that there are those who affect to be superior to all such provisions for the advancement of the spiritual life, and look upon them not only with cold indifference, but with something like scorn and derision. They would fain silence the voice of the Church by their denunciation and rebuke. But the desire of the penitent is too urgent to be silenced, and the opportunity of blessing too near to be thrown away. The appointment of Lent rests on a wisdom more than human, and is for a spiritual and not temporal purpose. Whether it be used or abused, it remains what it has always been—a rich opportunity for seeking Divine grace and blessing. It must not be set aside in an off-hand manner, as though it were no more than a convenient arrangement; rather is it a sacred part of that divinely

ordained system of spiritual ministries by which the Holy Ghost quickens the conscience, and trains the members of Christ's Church in holiness. Such seasons have been the discipline of prophets, and the school of the saints who have been permitted to live wonderfully near to God. Jesus Christ, our adorable Head, has sanctified such a season by submitting Himself to a fast of forty days ere He encountered the great enemy of souls. Our Lenten fast, and retirement from the world, is what the life in the desert was to Moses, to Elijah, and St. Paul. Looking yet deeper into the opportunity afforded by Lent for the increase of religion, let us note that its chief subjects are sin and repentance, faith and holiness. It may not be a welcome task or occupation to give much attention to sin, to consider its workings and its consequences; but will any say that there is not much reason for doing so. Look out on the world, and see how sin is poisoning all life, and carrying its victims headlong to a destruction which words can only faintly describe. The daily record of the world's life, with its daily horrors, supplies the details. Look on the Church, and alas! alas! her life is marred and stained with sin. I am no pessimist; I fully acknowledge that the things we see, and the words we hear, are far more blessed than those seen and heard in days of old; but when account is taken of the inconsistency which is so great a stumbling block to unbelievers; of the apathy and indifference to spiritual things; of the selfishness that abounds; of public worship neglected;

of unfrequented sacraments; of Diocesan, Domestic and Foreign Missions left without support, or regarded as so much useless labour, we may well ask, where is there faith in the Crucified? where is faith in Him who, when He says "Follow me," says further, "Except a man take up his cross daily, and follow me, he cannot be my disciple." Then there is Repentance, so much misunderstood, and so little thought of, and yet a condition of mind and heart absolutely necessary for salvation—there is no escaping the consequences of sin without it—and Holiness, without which no man shall see the Lord.

Are there not many who, as yet, know little or nothing of those spiritual truths which make one wise unto salvation? Can I, as one set over you in the Lord, as a watchman on the walls of the Spiritual Zion, see the enemy coming in like a flood, and not raise up a standard against him? Can I know of many who, by their neglect of their Lord, and of the ways of religion, are living in imminent danger of losing their souls' salvation, without warning them with all earnestness to flee from the wrath to come? Are we waiting for some seasonable time in which to give these great subjects our prayerful consideration? That time is with us! The opportunity is at hand! The season of Lent, with its hallowed associations, gives us what we want—a distinct period in which to make some special effort on behalf of our religious life. Would it not be a distinct gain if, for that period, you would really seek first the kingdom of

God and His righteousness; if you allowed nothing to interfere with your attendance on the services provided for your use; if you made every engagement to depend on the call of Religion? Say not that such manner of life is a yoke of bondage; it is, I grant, a yoke—the yoke of Christ, which is the only perfect freedom.

Opportunities, remember, which are neglected do not return. I know you will hear clamorous voices raising their shouts of ridicule against conforming to the Church's ordinance; but do not forget that Jesus of Nazareth passeth by. The meaning of opportunity is that spiritual blessings are at hand to be received and enjoyed by those who faithfully use them.

Religious life consists, to a great extent, in a succession of fresh beginnings. From time to time we all want spiritual awakening. For that, opportunity is afforded by the Lenten season, as also for a fresh start, and a fresh effort. Had Bartimæus lost his opportunity he would have remained blind to his death. And who shall say what we shall lose if, having opportunity to draw nearer to God, we allow it to go unimproved.

May these few counsels lead all to consider their ways, and to draw near to God by repentance and faith in the Lord Jesus Christ.

This was his 1510th sermon: it was the last sermon he was to preach, and those who heard it will long remember the impressive tones with which, notwithstanding his illness, it

was delivered. In the afternoon he went to the Sunday School, and there read a long and interesting letter from the rector of a country parish about his work. During the reading he placed his hand several times on his chest, as if in pain; but when the letter was finished he made a beautiful, earnest, almost pathetic address to the school, referring to the approaching Lenten season (it was Quinquagesima Sunday), and continuing the morning suggestions, he urged the young people to make use of the opportunities afforded by the season to do good and to get good. He reminded them of the swiftness with which these opportunities were passing. He drew a vivid picture of the destitution of some of our poorer country parishes, and closed by speaking of the duty of self-denial for the sake of others. His voice was much clearer than during the previous week, and to a friend, who asked him how he was, he made the characteristic reply: "I do not feel well, but my voice is all right, and that is the most important thing to me." He returned to the rectory and lay back languidly in an arm-chair in front of the fire, but when the bells rang

for evening service he roused himself, took a cup of tea, and crossed the street to church. There, while reading prayers, he was interrupted several times by a deep, hollow cough. The Rev. John de Soyres, rector of St. Mark's parish, preached according to previous arrangement. A restless night of suffering followed, and the medical man, who was sent for as early as possible the next morning, pronounced the illness pneumonia. There were, of course, many inquiries at the rectory, and many offers of assistance. Two of the members of the Young Men's Association, in succession, sat up with him at night. Fever made him wakeful, and his mind wandered back to the early days of the rebuilding of Trinity Church. He spoke to his young friends of the consecration, and recalled many incidents of that, to him, most interesting and memorable day. As soon as his serious illness was known in Fredericton, the Bishop kindly came down to see him, and to take his duty in Trinity, and from His Lordship's hands Archdeacon Brigstocke received Holy Communion on Sunday, February 19th, at 10 in the morning. He felt deeply this atten-

tion and kindness on the part of his Diocesan, and referred to it several times with warm expressions of gratitude.

The second week's illness passed without much change. At his own suggestion a trained nurse was procured to take the night duty; during the day Mrs. Brigstocke was constantly beside him, for he seemed restless and uneasy the moment she was out of sight. This week another physician was called in, in consultation; but the medical opinion still was "a serious illness, but not dangerous," and the bulletins on the hall door of the rectory were not alarming. On Sunday, 26th February, he received the Holy Communion from Mr. Eatough, and in the afternoon the choir boys were taken into the study of the rectory to sing, at the Archdeacon's request, some of his favourite hymns, Mrs. Eatough playing the organ. The hymns chosen were:

"Thy way, not mine, O Lord,
However dark it be."

Then the well-known

"Oh, Paradise! oh, Paradise!
Who doth not crave for rest."

And—

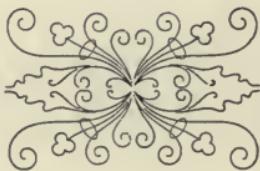
“There is a blessed home
Beyond this land of woe.”

And one or two others. They were about to sing an evening hymn when the rector sent down to thank them, and to say that the boys' voices began to sound “tired”—they had better go home and rest before the evening service.

When the third week's illness began the rector appeared to be much the same, though there was but little sign of improvement. He spoke occasionally of his recovery, and of the tour which he and Mrs. Brigstocke ought to take, “for, after all this, we shall need a change.” On Thursday night, March 2nd, he did not sleep well; but on Friday morning he made, for an invalid, a good breakfast. The medical men paid their usual 10 o'clock visit, and Mrs. Brigstocke sat down in the room to write a note, when, looking up, she saw a change in the Archdeacon's face which alarmed her. She hurried to his side, and sent to recall the doctors, who had but just left the house. As soon as the invalid saw them, he asked faintly, “Am I going?” The

medical men were too busy with remedies and restoratives to answer at once. "Am I going?" he repeated. "Your pulse is very low, and the medicines will not act," was the reply. "God—have—mercy," and before Archdeacon Brigstocke could finish the sentence he had, indeed, gone from us and our dark world to the Glory of his Master's Presence in Paradise—

"Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight."



APPENDIX.

FUNERAL SERVICES.

The tolling of the bell of Trinity Church sent the sad news quickly through the city, causing universal surprise and sorrow. The bell of the Cathedral in Fredericton was also tolled for an hour. All that was possible was done to testify the deep regret at the loss which had been sustained. The medical men said that Archdeacon Brigstocke's death was due to *thrombosis*, or heart clot, and that his case resembled that of Lord Herschell.* On the Sunday following Archdeacon Brigstocke's death, the Lord Bishop of the Diocese took both services in Trinity Church, and preached twice. In the morning he paid the following noble tribute to the late rector:

I cannot trust myself to speak as I could wish, and it may be there is the less need in this beautiful church—a glorious monument, in one way, to the worth of him who cared for its erection. I cannot trust myself to speak of that which occupies all our minds at this time. Your rector was one who had the full confidence of the bishops with whom he was

* At the banquet tendered to Lord Herschell in St. John last autumn, Archdeacon Brigstocke sat at his right hand and said grace. It is somewhat singular that a few months afterwards both should have died of the same disease in the same week. Lord Herschell died March 3rd, the Archdeacon March 5th.

associated; and not only so, but of all the bishops of this ecclesiastical province; for, when the house of bishops had to nominate two clergymen for a high office, his was the only name which, in four or five ballots, received a majority of votes.

You know better than I how devoted, untiring, unselfish and sympathetic he was as a parish priest, how careful, earnest and true in his preaching; this was because of his unfeigned and real piety, and his loving devotion to the work of his Master.

As a citizen he was interested and active in promoting all that tended to the well-being of the community; and whenever called to the front he exhibited very able executive powers.

Tender-hearted and loyal in all his sympathies; stern and unswerving in all matters where truth, honesty and justice were concerned; in council careful, considerate, and painstaking; prompt, strenuous, and resolute in action; a most excellent organizer, persevering and determined at first, afterwards unceasing in attention to detail and continuance of encouragement; it will take many to attempt to do the work of so many-sided a man.

To you I need not, for myself I dare not, speak of him as a friend exhibiting loyalty and affection always to be depended upon. My loss is great; yes, brethren, even greater than yours. May God of His mercy comfort his family, for none else can.

Early on Monday morning, March 8th, six of Archdeacon Brigstocke's brother clergy carried the coffin from the rectory to Trinity Church and laid it in the chancel, and there, in the church he loved so well, his congregation took the last long, loving, lingering farewell of the calm strong face, from which

every trace of sorrow, suffering and anxiety had vanished, leaving it looking younger than it had done for years. Archdeacon Brigstocke was robed in his cassock, his surplice, and white stole, and beautiful flowers and floral emblems were heaped up round the coffin and on the floor of the chancel.

At 7.30 the Holy Communion was celebrated by His Lordship Bishop Kingdon, assisted by Rev. Mr. Eatough. Several of the clergy communicated, as well as Mrs. Brigstocke and Mr. Robert Brigstocke. Holy Communion was again celebrated at 8.30 by His Lordship, assisted by Rev. Mr. Eatough and Rev. Mr. Spike. A large number of the parishioners were present, and over one hundred communicated.

The regular funeral service was held at the Church at 2 o'clock. Long before that hour an immense concourse of people gathered, and sought admission to the sacred edifice. Seats had been reserved for the visiting clergymen, the officers of the Church and Sabbath School, and the various societies and organizations with which the deceased clergyman was connected. When these were seated, the members of the congregation and the general public were admitted, and soon the Church was crowded, many standing in the aisles. Among those present were a large number of ladies and children who had known the Venerable Archdeacon in life, and were anxious to show their respect to his memory. Many were unable to gain admittance, and remained outside to join in the

funeral procession as it wended its way to the cemetery. At 2 o'clock the united choirs of Trinity, St. Paul's, and the Mission Church entered from the vestry, followed by the procession of clergy. Among the latter were His Lordship Bishop Kingdon, Very Rev. Dean Partridge, Venerable Archdeacon Neales, Canon DeVeber, Revs. J. M. Davenport, J. de Soyres, A. G. H. Dicker, Allan Daniel, R. Mathers, L. Hoyt, P. Owen-Jones, W. O. Raymond, W. H. Sampson, Joseph Smith, H. Montgomery, O. S. Newnham, R. P. McKim, Scovil Neales.

As the Bishop, Clergy and Choir entered the Church the organist played part of the aria from the Messiah, "I know that my Redeemer liveth." As they passed up the centre aisle to the chancel, Venerable Archdeacon Neales read the sentences, finishing as the choir reached the chancel. The special psalms for the order of the Burial of the Dead were chanted by the choir, and the hymn, "The Saints of God, their conflict past," was sung by the choir. The lesson was read by Very Rev. Dean Partridge, and the singing followed of the beautiful funeral hymn, "On the Resurrection Morning." The Bishop read the prayers and pronounced the benediction, and then the vast congregation, with tear dimmed eyes, watched the coffin that enclosed the earthly remains of their beloved rector being borne from the Church to the grave at Fernhill.

The funeral procession, on leaving the church, was made up as follows:

St. George's Society, with Banner.
 Trinity Young Men's Association.
 Brotherhood of St. Andrew.
 Men's Bible Class.
 Guild of Nazareth.
 Sunday School Boys.
 Clergy.

Choir.
Medical Attendants.
Barouche containing Flowers.
Clergy and Medical Attendants.
HEARSE.
Mourners.
Church Wardens and Vestry Trinity Church.
Ex-Vestrymen of Trinity.
Vestries of other Churches.
Council of Church of England Institute.
Madras Board.
Clergy of Other Denominations.
Protestant Orphan Asylum Directors.
Society for the Prevention of Cruelty to Animals.
Boys of the Wiggins Male Orphan Institution.
Public.

The pall-bearers were Very Rev. Dean Partridge, Venerable Archdeacon Neales, Rev. Canon Roberts, Rev. L. A. Hoyt, Rev. W. L. McKiel, and Rev. C. P. Hanington.

The procession started from the Charlotte street entrance of Trinity Church and proceeded along the south side of King Square to Sidney street, and thence along Waterloo street to the corner of Richmond, where the procession halted, and coaches were taken for the place of interment in Fernhill.

Mrs. Brigstocke attended the service at Trinity Church and drove to the grave. Her coach was immediately behind the hearse. Her son and Rev. W. Eatough walked together before the vestry of Trinity Church.

At the grave the service was conducted by His Lordship Bishop Kingdon. The choir of Trinity was present and sang the hymn "Brief Life is Here Our Portion." The service was most impressive, and was attended by a very large number.—*Globe, Monday, March 8.*

MEMORIAL RESOLUTIONS.

CHURCH WARDENS AND VESTRY OF TRINITY CHURCH.

At a meeting of the Church Wardens and Vestrymen of Trinity Church, held on Saturday evening, the following resolution, moved by C. P. Clarke, was unanimously adopted:

Called on suddenly to mourn the death of our rector, we, the corporation of Trinity Church, in the Parish of St. John, desire to place on record our deep sense of the loss the parish has sustained in the unexpected demise of the Venerable Archdeacon Brigstocke, D. D., who had been its rector for over a quarter of a century.

With a high and lofty conception of the duties of his sacred calling, he, during his ministry amongst us, devoted himself faithfully and unstintingly to his important work, keeping always in view as his great aim the glory of his Master.

Of indefatigable energy, with broad enlightened mind and ripe scholarly attainments, he performed all his multifarious parochial duties with unremitting regularity up to the time of his illness, and he ever had at heart the true interests of Trinity Church and of its congregation.

In the management of the temporalities of the Church, and as chairman of the Vestry, he proved himself a careful administrator, and of rare business ability; qualities which stood out pre-eminently during the rebuilding of the Church after the great fire of 1877.

His consistent, manly piety, mature judgment and force of character, won for him ecclesiastical honours and the highest esteem of the community, and also placed him in the foremost rank in the councils of the Church, both in this Diocese and the Dominion.

YOUNG MEN'S ASSOCIATION OF TRINITY CHURCH.

Whereas. It has pleased almighty God, in His inscrutable wisdom, to take to Himself our much beloved Honorary President, the Venerable Archdeacon Brigstocke, D. D., Rector of this Parish;

Therefore Resolved, That this Association hereby places on record its deep sense of the very great loss it has sustained by the death of its Honorary President, he always having been ready, by his kind assistance and direction, to further its work and progress in every way; and

Further Resolved, That a copy of the above resolution be sent to Mrs. Brigstocke by the Secretary.

TRINITY CHURCH YOUNG WOMEN'S GUILD.

At a special meeting of the Council of Trinity Church Young Women's Guild, held in the Parish Rooms, Wednesday evening, March 8th, the following resolution was adopted:

Whereas, It has pleased Almighty God to take to Himself our beloved Warden, the Venerable Archdeacon Brigstocke, D. D., Rector of this Parish; therefore

Resolved, That this Guild place on record the deep loss it has sustained by the death of its Warden, he having always been ready, by his kind direction, instruction and assistance, to the end that we might labour together for the "Advancement of God's glory and the good of His Church"; and we would respectfully tender to Mrs. Brigstocke and Mr. Robert Brigstocke our deepest sympathy in their sad bereavement; and further

Resolved, That a copy of the above resolution be sent to Mrs. Brigstocke by the Secretary.

ANNIE E. TINGEY,
President.

ISABEL H. JARVIS,
Secretary.

TRINITY CHURCH SUNDAY SCHOOL.

At a special meeting of the officers and teachers of the Sunday School of Trinity Church, St. John, New Brunswick, held in the school-house, Tuesday evening, April 18th, 1899, the following resolution was adopted:

That Whereas, It has been the will of Almighty God to call from the Church on Earth into His Heavenly Rest, our revered and beloved Pastor, the Venerable Archdeacon Brigstocke, D. D., Rector of this Parish, we, the officers and teachers of Trinity Church Sunday School, desire to express, and place on record, our deep sense of the serious loss we have sustained by his removal.

During the twenty-five years of Archdeacon Brigstocke's rectorship the Sunday School has experienced his zealous, constant and affectionate interest. All matters connected with the school were under his direct supervision, and its gatherings of every description were dignified by his presence.

At the regular Sunday sessions he was (unless out of the city) invariably present, sometimes himself taking part in the instructions given, while at the children's services, held monthly, either by an address or by catechising, he, to use his own words, personally "Fed the lambs of the flock," winning, by his devoted and untiring ministrations, their reverent love.

Teachers' meetings, held every fortnight, and always conducted by the rector, were felt to be valuable opportunities of instruction and encouragement.

Thus in our Sunday School, the death of Archdeacon Brigstocke causes a blank not soon to be filled; but, "being dead, he yet speaketh," and we feel that his influence will long remain a living power to animate the work of the school.

This resolution was beautifully engrossed and bound in morocco. It was signed by twenty-nine officers and teachers of Trinity Sunday School.

CHURCH OF ENGLAND SUNDAY SCHOOL TEACHERS' ASSOCIATION.

At the regular bi-monthly meeting of the Church of England Sunday School Teachers' Association, held at St. Luke's Church Sunday School Room on Tuesday evening, 11th April, 1899, the enclosed resolution, moved by Miss J. R. Barlow, seconded by Mr. C. F. Kinnear, was carried by the standing vote of the Association:

Resolved, That the members of the Church of England Sunday School Teachers' Association in the Deanery of St. John record the deep sense of the loss which the Association has sustained in the decease of the late Venerable Archdeacon Brigstocke, for twenty-five years one of its most faithful and active workers. Deeply interested as he was in all good works, the religious education of the young ever held in his thought and effort a foremost place. The members of the Association owe much to his ripe scholarship, mature judgment, and tireless industry which were always placed freely and gladly at their disposal. Those who were privileged to attend his Scripture classes in connection with the Teachers' Examinations will not soon forget his masterliness as a teacher, nor will his associates on the Executive Committee forget his invaluable aid as a counsellor. To his influence is due much of the good accomplished by the Association since its formation; and the earnest promotion of the work will be the most fitting method of showing our appreciation of the earnest efforts which characterized his labours in this connection throughout his ministry in this Deanery.

Be it Further Resolved, That a copy of this resolution be forwarded to Mrs. Brigstocke, with assurances of our heartfelt sympathy with her in her great bereavement.

CONFERENCE OF THE SUNDAY SCHOOL, TEACHERS OF
THE DIOCESE OF FREDERICTON.

At the conference of Sunday School Teachers, held at Fredericton, May 16th and 17th, 1899, the following resolution was unanimously adopted and carried by a standing vote :

Resolved, That the Sunday School Teachers of the Diocese of Fredericton, now assembled in their annual conference under the direction of the Standing Committee of the Synod on Sunday Schools, cannot separate without placing on record their deep sense of the loss sustained through the death of the Venerable Archdeacon Brigstocke, Rector of Trinity Church, St. John.

But a year has passed since the late Archdeacon Brigstocke took an active part in the last Diocesan Sunday School Teachers' Conference, held at Sussex in May, 1898, and filled the position of its chairman. Then, as always, he showed his warm interest in Sunday School work. A quarter of a century before his coming had been marked by a renewed interest in Sunday School work, but the first Sunday School Association in the province was not formed until 1873. For several years he filled most acceptably the position of its president. His Bible Classes, carried on without interruption from the time he assumed the rectorship of Trinity Church, were always attended with the deepest interest.

He was always forward in advocating the claims of the Church of England Sunday School Institute, and very largely through his instrumentality many of the Sunday School teachers of the diocese have passed the necessary examination, and obtained the certificate of proficiency signed by the Archbishops of Canterbury and York, issued under the auspices of the Institute. The Sunday School of his own parish was always foremost in his thoughts, and in its work his great administrative talent and ability found a constant expression. Always ready at the call of duty, prompt to recognize and embrace any opportunity of advancing his Master's cause, and showing in his life and character the model of an earnest Christian minister, the late Archdeacon Brigstocke will long be remembered, not only by those who had the privilege of serving in the Sunday School under his immediate direction, but by Sunday School teachers throughout the diocese, and by all those who were brought into contact with him in the Church's work.

DEANERY OF ST. JOHN.

The clergy of the Deanery of St. John, in special chapter assembled, on the sudden death of the Venerable Archdeacon Brigstocke, D. D., desire to place on record their high appreciation of his character, work and influence.

Though numerous and full expressions of sorrow, esteem and affection from various organizations, both parochial and civil, have already been published since his death, a special word from the clergy of his own Deanery cannot be deemed superfluous.

Time is the supreme test of worth. Cordial relationships with the Archdeacon for many years in both Deanery and Diocesan affairs, enable his clerical brethren to emphatically endorse, in the first place, the appreciative testimony of his own congregation. For a long time past they have recognized and admired his lofty conception of the duties of his sacred calling, his consistent manly piety, his indefatigable energy and unremitting regularity in all work he undertook; they have long valued his mature judgment and force of character, which, no doubt, won for him ecclesiastical honours and a place in the foremost ranks of the Councils of the Church, both in his own Diocese and the Provincial and General Synods of the Dominion of Canada; and they have now no hesitation in asserting, as their own settled conviction, that his admirable qualifications would, at no distant date (had he been spared to the Church), have ensured his elevation to the highest order of the ministry.

As Rural Dean, his brethren ever found him assiduous in the discharge of his duties; an excellent organizer; an able, considerate and impartial chairman; a wise counsellor, well equipped with sanctified common sense; a man unwavering in courageous allegiance to his own conscientious convictions, while kindly tolerant of those from whom he differed, and also an active coadjutor; ready to second every wise proposition and endeavour which had for their aim the glory of God and the salvation and sanctification of souls.

Much more could, of course, be added concerning a ministry so useful and laborious, extending over a quarter of a century in this city alone, but enough has perhaps been said to delineate its prominent characteristics. There is, however, one feature of the late Archdeacon's work which his brethren would like, in conclusion, to exhibit in high relief, because it reveals so clearly that tender heart of a loving pastor which made his name so famous and beloved in his own city. As a sympathetic comforter in times of sickness and bereavement, truly "his praise is in all the churches."

His brethren deeply feel and lament his loss, not only for themselves, but for his parish and the Church at large in Canada.

In the peaceful face of the "dead in Christ," we perhaps catch a glimpse of that calm delight of the Paradise of God, where the souls of the faithful departed rest sweetly from the toils of their pilgrimage till the day of resurrection.

The earnest prayer of his affectionate brethren of the clergy is that "The Father of mercies and God of all comfort," who helped him so often to console the mourner, may solace and cheer his widow in this her hour of deepest desolation, and grant her some foretaste of that "Light, Refreshment and Peace" which he now enjoys.

(Signed)

W. H. DeVeber.
George Schofield.

Henry M. Spike.
Joseph Smith.

W. LeB. McKiel.
W. B. Armstrong, Rector of Petersville.
Leo A. Hoyt, M. A., Rector of Simonds.
John M. Davenport, Church of St. John Baptist, St. John.
William O. Raymond, Rector of St. Mary's, St. John.
John de Soyres, Rector of St. John's, St. John.
A. G. Hamilton Dicker, Rector of St. Paul's, St. John.
W. H. Sampson, Rector of St. George's, Carleton.
P. Owen-Jones, Davenport School.
A. D. Dewdney, Rector of St. James, St. John.
John Parkinson, Rector of St. Jude's, Carleton.
R. P. McKim, Rector of St. Luke's, St. John.
Frederick F. Flewelling, Curate of St. Luke's, St. John.
Richard Mathers, Wiggins Male Orphan Institution.
William Eatough, Curate of Trinity Church, St. John.

This address was beautifully engrossed and bound in morocco.

FREDERICTON DEANERY SUNDAY SCHOOL,
TEACHERS' ASSOCIATION.

We, the members of the Fredericton Deanery of the Sunday School Teachers' Association, desire hereby to place on record our sense of the grievous loss sustained by the Church in the death of the Venerable Archdeacon Brigstocke. After more than six and twenty years of most devoted and successful work among us, both as Rector of his most important parish and as a trusted and honoured leader in the councils of the whole Canadian Church, he has been suddenly called by his Divine Master to rest from his earthly labours while still in the very summit

of his powers and usefulness. We recall with gratitude his valuable services to the Sunday School work of the Diocese, and his calm judgment, and his wise and forcible words at our Diocesan Sunday School Conferences, at which he has several times presided.

We desire to express our heartfelt sympathy with Mrs. Brigstocke and Mr. Robert Brigstocke in this time of their deep sorrow, and our earnest prayer is that our Heavenly Father may support and comfort them.

Signed on behalf of the Deanery of Fredericton Sunday School Teachers' Association,

G. GOODRIDGE ROBERTS,
HERBERT F. E. WHALLEY,
Secretary. } Committee.

Fredericton, N. B., March 13th, 1899.

TRINITY CHURCH, DORCHESTER, WESTMORLAND.

The Rector, Church Wardens and Vestry of Trinity Church, Dorchester, assembled for the purpose on March 6th, 1899, resolved as follows :

Whereas, It hath pleased Almighty God, in his inscrutable wisdom, to call hence from his work in the Church on Earth, the Venerable Archdeacon Brigstocke, whilst as yet he was in the strength of his years, and the abundance of his labours; therefore

Resolved, That this Corporation do place on record their sense of the very great loss that the Church in General, and the Diocese of Fredericton in particular, has sustained by his removal from among us; and be it further

Resolved, That a copy of this resolution be forwarded to the family of the late Archdeacon, together with an expression of the sympathy of this Corporation with them in their affliction.

ST. JUDE'S CHURCH, CARLETON.

Whereas, It has pleased Almighty God, in His infinite wisdom, to call to Himself the Venerable F. H. J. Brigstocke, D. D., Archdeacon of St. John, from the midst of a strong, useful Christian life "here in earth"; and, also,

Whereas, He was well known and held in profound love and respect in this parish and congregation by us all; therefore

Resolved, That we, the Rector, Church Wardens and Vestry, the Corporation of St. Jude's Carleton, in vestry assembled, do

place on the records of the said parish our very deep sense of the loss sustained by the Church in this Diocese, by the City of Saint John, by the Parish of Trinity, and not least of all by ourselves and this parish which we represent, by the removal into Paradise of so devoted a priest, so excellent a citizen, so loyal a friend and gentleman as Archdeacon Brigstocke; and further, we offer our deepest and sincerest sympathy to his widow and son in their great sorrow and bereavement, with the earnest prayer that they "be comforted of God"; also

Resolved, That a copy of this resolution be forwarded to Mrs. Brigstocke forthwith, signed by the Rector, Church Wardens and Vestry Clerk.

JOHN PARKINSON, *Rector.*

S. L. BRITTAINE, } *Church Wardens.*

CHAS. COSTER, }

OSCAR RING, *Vestry Clerk.*

St. Jude's, Carleton, March 13th, 1899.

THE DEANERY OF ST. ANDREWS.

The following resolution was passed at a meeting of the Deanery of St. Andrews, held in St. Stephen on April 25th, 1899:

To Mrs. Brigstocke, St. John, N. B.

Resolved, That the members of the Deanery of St. Andrews, now in session in Christ's Church Rectory, St. Stephen, desire to convey to you their heartfelt condolence in your deep affliction, caused by the death of your late lamented husband, the Venerable Archdeacon Brigstocke.

His loss will be felt, not only very severely in his own Church, "Trinity," which is a standing monument to his memory; in our own Diocese and Synod, of which he was one of the foremost members; but also in the Provincial and General Synods of the Dominion of Canada. In all these positions he has left a blank which cannot be easily filled.

We can assure you, dear madam, that it is our earnest prayer that our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and given us everlasting consolation, may comfort your heart in your great trouble, and pour into it a soothing calm, which will enable you to say, "Thy will be done."

Signed on behalf of the members of the Deanery,

RANALD E. SMITH, *Dean Rural.*

DIOCESAN SYNOD OF FREDERICTON.

At the annual convention of the Diocesan Synod of Fredericton, 1899, the following resolution, moved by the Very Reverend Dean Partridge, seconded by Mr. George Schofield, was carried unanimously by a standing vote :

That this Synod desires to place on record its deep sense of the loss sustained by this Diocese, and the whole Canadian Church, by the death of the late Venerable Frederick H. J. Brigstocke, D. D., Archdeacon of St. John.

Mr. Brigstocke came to this Diocese a young, but not untried man in 1873, to assume the charge of a congregation—that of Trinity Church, St. John—in many respects the most important in the Diocese. There he spent the rest of his life and ministry. His serene and judicial mind ; his steadfast cleaving to the right irrespective of consequences ; his calm direction of business affairs ; his accurate and punctual performance of all his ministerial and parochial duties ; his powers of organization ; his cautious and well balanced and moderate churchmanship ; his fearless and incisive preaching ; and, above all, his quietly consistent Christian life, combined to make him “a workman that needeth not to be ashamed.”

The genuine sorrow felt for his loss, not only by his attached parishioners, but by the whole community in which he had for twenty-five years lived and laboured, is the best evidence of the love and esteem in which he was held.

In this Synod, as well as in the larger councils of the Church in Canada, his presence will be much missed. His practical and well-informed judgment was of the greatest benefit in the many questions which constantly need wise judgment, while his steadfast and solid character ; his strong and convincing reasoning ; his evident sincerity, and his firmness in maintaining what he felt to be right, although he might stand alone, gave him a power in debate which might well be envied by those who might possess more brilliant gifts.

Our grief at what might be deemed his premature removal is tempered by the thought that the Master whom he sought to serve and love, has taken home his faithful servant to enter into the joy of his Lord.

O. S. NEWNHAM,
Secretary of Synod.

THE CHURCH OF ENGLAND INSTITUTE.

Resolved, The members of the Church of England Institute, having suffered the loss of their President by the death of the Rev. F. H. J. Brigstocke, D. D., Archdeacon of St. John, who passed away on Friday, March 5th, 1899, desire to place upon record an expression of their deep appreciation of his faithful and self-denying labours on their behalf ever since the formation of the Institute, which was founded in consequence of an invitation issued by himself in January, 1876. Through the long period of nearly twenty-five years he filled the office of President with indefatigable zeal, remarkable tact, and rare administrative ability, never sparing himself trouble or labour that he might promote the objects and advance the best interests of the Institute, which was so dear to him.

The members desire also to express their sincere sympathy with Mrs. Brigstocke and Mr. Robert Brigstocke in their sad bereavement.

F. A. KINNEAR, *Secretary.*

St. John, N. B., March 16th, 1899.

THE LADIES' ASSOCIATION OF THE CHURCH OF ENGLAND INSTITUTE.

Resolved, We, the Committee of Management of the Ladies' Association of the Church of England Institute, desire to place on record our deep appreciation of the loss sustained by the Association in the removal by death of our beloved and revered President.

We would further desire to record our deep sense of gratitude for the benefit derived from the guidance of one whose aims were always the highest.

We also desire to express our tenderest sympathy with Mrs. Brigstocke, the bereaved widow of our much lamented President.

Mrs. G. A. Schofield,

Mrs. R. P. Starr,

Mrs. Thomas Walker,

Mrs. G. F. Smith,

Miss H. E. Peters,

Miss Murray,

Mrs. Charles Holden,

Mrs. L. A. Currey,

Mrs. F. E. Barker,

Miss F. Symonds.

ST. GEORGE'S SOCIETY.

The St. George's Society met at their rooms at 1.30 o'clock, Mr. W. M. Jarvis, President, in the chair. The following resolution, moved by Mr. J. D. Hazen, and seconded by Mr. G. Sidney Smith, each with a brief address expressive of their own regret at the

death of the Venerable Archdeacon, was carried unanimously:

Whereas, The members of St. George's Society of the City of St. John have heard with feelings of very deep and sincere regret the sad news of the death of the Venerable Archdeacon Frederick H. J. Brigstocke, Rector of Trinity Church of this city for more than a quarter of a century, and for thirteen years a member of St. George's Society, during three of which he most acceptably filled the office of Chaplain; therefore

Resolved, That the Society places on record its sense of the great loss sustained by the death of one who, from the time of joining the Society, was one of its most active and valued members, who showed his deep interest in its welfare by being always present at its meetings, whether of a business or a social nature, and whose sound common sense, business ability, and patriotic desire to advance its best interests, and to accomplish the objects for which it was formed, were of inestimable value to it; a parish priest most assiduous in the discharge of his duties, a sound and impressive preacher, a churchman of strong convictions and steadfast purpose, yet tolerant of the opinions of others, a man of great executive ability and a good citizen in every respect, he obtained soon after his arrival in St. John the good will and respect of the members of the community in which he lived, and held it in an increasing degree until he was cut off when apparently in the enjoyment of the full health and vigour of his splendid manhood; and

Further Resolved, That a copy of this resolution, with an expression of the sincere sympathy of St. George's Society, be forwarded to Mrs. Brigstocke.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

TRINITY CHURCH CHAPTER.

Whereas, This Chapter has heard with sincere regret of the death of its esteemed Honorary Director, the Venerable Archdeacon Brigstocke;

Resolved, That the Chapter hereby places on record its strong feeling of the very severe loss it has sustained in the removal of its head. Ever ready, as he was, by his wise counsel and kindly direction to further its work, the Chapter, while humbly bowing to the Divine will, feels that its loss is almost irreparable; and further

Resolved, That a copy of the above resolution be sent to Mrs. Brigstocke by the secretary.

W. E. WETMORE, *Secretary.*

St. John, N. B., March 20th, 1899.

GIRLS' FRIENDLY SOCIETY.

My Dear Mrs. Brigstocke.

At a meeting of the Girls' Friendly Society, last evening, which was well attended, both members and associate members asked that I should convey to you their sympathy. There were unmistakable signs of sincere sorrow, and even some who have seemed thoughtless made me feel sure that they had valued the earnest, kindly admonition of him who has been taken to his eternal rest. I let the girls select their own closing hymn, which was "Safe in the Arms of Jesus," which they sang with feeling.

With very tender regards and renewed sympathy,

I am, lovingly yours,

(Signed) MARY R. WALKER.

156 Princess Street, March 11th, 1899.

GOVERNORS OF KING'S COLLEGE.

The Board of Governors of King's College, Windsor, have heard with profound regret, and with a sense of deeply-pained surprise, of the sudden death of their long-time colleague, the Venerable F. H. J. Brigstocke, Archdeacon of St. John.

Dr. Brigstocke was always welcomed to the Councils of the Board, where his sturdy common sense, free expression of his opinions, and frank criticisms of proposed alterations of existing rules, and of new methods for the further development of the College, secured careful consideration of them before they could be adopted.

The other members of the Board not only rejoiced in the great importance of the position that Dr. Brigstocke held as Rector of Trinity Church, St. John, and the added dignity which accrued to him when he was appointed to the honorable office of Archdeacon, but they respected and honored him as a man, association with whom was the means of deepening friendship.

It is a grief to the Board to think that they will in the future be deprived of his co-operation, and that his familiar presence will be missed at their meetings.

The Board of Governors tender their heartfelt sympathy to Mrs. Brigstocke in her bereavement, and direct that a copy of this minute be sent to her by the Secretary.

The foregoing is a true copy of a minute adopted by the Governors of King's College, Windsor, at their last meeting.

(Signed) R. J. WILSON, *Secretary.*

Halifax, N. S., 16th March, 1899.

WIGGINS ORPHAN ASYLUM.

At a special meeting of the Board of Governors of the Wiggins Male Orphan Institution, it was ordered that the following minute be entered on the records :

The Governors of the Wiggins Male Orphan Institution lament the death of the Venerable Archdeacon Brigstocke, and are painfully aware how great a loss ensues to the institution. It is the loss of one who bore, throughout a term of twenty-three years' service at this board, a high sense of the trust which he had assumed, and whose punctual and earnest co-operation with his fellow-governors ever showed that he was actuated by it. There remain to the governors the memory and example of an associate rarely absent from board meetings, warmly intent upon the well-being of the institution, and who, in the superintendence of its educational work, as in all else, strove to make the institution fruitful of the good intended by the founder.

MADRAS SCHOOL.

Whereas, Since the last meeting of this Board a vacancy has been caused by the death of the Venerable Archdeacon Brigstocke, who, for upwards of twenty years, as Rector of Trinity Church, was one of the official members of this Board ; this Board desires to record its expression of the great loss it has sustained by the death of one who took such a special interest in the work of the Board, and such a prominent part in its control.

Though the duties and work directly incident to a position so important as that of Rector of Trinity Church, St. John, are necessarily such as to make large drafts upon the time and the energies of the person holding it, the late Archdeacon of St. John was always ready and willing to assume any new cares or responsibilities which seemed necessary for the improvement of the schools under the Board's management or for the advancement of the general objects of the Board, and in the discharge of these duties he never failed in evincing the good judgment and activity which characterized all his undertakings, and, with rare exception, carried them to a successful termination.

This Board desires to convey to Mrs. Brigstocke an assurance from its members of their deep sympathy with her in her severe loss.—[Extract from Minutes of the Madras Board.

H. LAWRENCE STURDEE,
Secretary, etc.

PROTESTANT ORPHAN ASYLUM.

To the Widow of the late Venerable Archdeacon Brigstocke, D. D.

DEAR MADAM—At a meeting of the Board of Directors of the Protestant Orphan Asylum, held immediately after the death of your late lamented husband, a committee was appointed, consisting of the Rev. George Bruce, D. D., Rev. John de Soyres, M. A., and Mr. E. L. Whittaker, to prepare a letter to be forwarded to you, expressing the high esteem in which your late husband was held, and sympathy with you in your trying bereavement; it was further

Resolved, That the members attend the funeral in a body.

In accordance with the first of the foregoing resolutions, we, the undersigned, do hereby respectfully convey to you and your son, on behalf of the Board, an expression of our profound and heartfelt sympathy with you in your sore and unexpected bereavement. Your late husband was one of the most highly valued members of the Board, sincere and unchanging in his interest in the Institution, faithful and untiring in the fulfilment of every obligation and the performance of every duty devolving on him, wise in counsel and warm in his sympathy with the children in whose interest he always manifested a thoughtful and affectionate interest, we feel that his death is a great loss to the Institution, and to each of us in our connection with it. We pray that the Father of Mercies may graciously fulfil to you His peculiar promise of comfort and support in this, the hour of your loneliness and sorrow.

Signed on behalf of the Board,

G. BRUCE,

J. DE SOYRES,

E. L. WHITTAKER.

LADIES' ASSOCIATION OF THE PROTESTANT ORPHAN ASYLUM.

At the regular monthly meeting of the Ladies' Association of the Protestant Orphan Asylum, held April 6th, the following resolution was passed :

That the Secretary convey to Mrs. Brigstocke the heartfelt sympathy of this committee in her sad bereavement, and they also deeply regret the great loss to this institution of so valuable an office-bearer.

(Signed) FANNY D. MACLAREN, *Secretary.*

Mrs. Geo. McLeod, Mrs. Prescott, Mrs. Tuck,
 Mrs. D. McLellan, Mrs. John Burpee, Mrs. Chas. Johnston,
 Mrs. James L. Dunn, Mrs. T. A. Rankine, Mrs. G. Pugsley,
 Mrs. Kaye, Mrs. Starr, Mrs. R. Thomson,
 Miss Murray, *Ladies' Committee.*

YOUNG MEN'S CHRISTIAN ASSOCIATION.

DEAR MRS. BRIGSTOCKE,—At the meeting of the Maritime Committee of the Young Men's Christian Association, held in Truro, Nova Scotia, March 31st, the following minute was passed and ordered to be placed on the minutes of the committee, and a copy sent to you and your family :

At its first meeting since the lamented death of the Venerable Archdeacon Brigstocke, D. D., the Maritime Committee of the Young Men's Christian Association, on motion, resolved that their sincere condolence be offered to Mrs. Brigstocke and family in their sore bereavement. They remember with gratitude the cordial terms in which he opened the Parish House of Trinity Church to their recent convention, and the warm manner in which he welcomed them there, by proxy, while personally prostrated through illness. The committee desire to express the hope that the keenness of the heavy trial caused by his sudden removal may be softened to the bereaved by the knowledge that the Christian life manifested by the Archdeacon in his relation to his fellow-workers in the Master's vineyard, will be held in the lasting and loving remembrance of those who were brought in contact with it.

I can only join in sincere sympathy with the committee in this expression, and trust that the God of all comfort may give you great comfort in the lonely hours.

With Christian sympathy and hope,
Faithfully yours,

FRAZER G. MARSHALL.

SOCIETY FOR PREVENTION OF CRUELTY TO ANIMALS.

Resolved, That the members of the Executive Committee of the New Brunswick Society for the Prevention of Cruelty to Animals record expression of their deep sorrow at the unexpected death, on the 5th inst., of the Venerable Archdeacon Brigstocke, D. D., one of the founders of the Society, and a Vice-President since its organization. Regular in attendance at the meetings, ever ready to act upon any sub-committee to which he might be appointed, cheerfully performing every duty which was assigned to him, a prudent adviser and a wise counsellor, Archdeacon Brigstocke justly filled a high place in the esteem of this committee, and fairly earned the respect and admiration of his fellow-members, while his interest in, and care for the dumb creatures, exhibited his great kindness of heart and his sincere desire to alleviate suffering.

That the members of the committee further express their

appreciation of the great services rendered to this community during his long residence here by the late Archdeacon, through his faithful devotion to the interests committed to his charge as rector of Trinity Church, by his zeal and earnestness as a minister of the Gospel, and by his conscientious performance of the duties of citizenship, all of which tended to the highest welfare of the people among whom he lived. That there be sent to the family assurance of the deep sympathy of the committee with them in their bereavement, and of the hope that the Almighty Father will sustain them in this hour of suffering.

ECLECTIC READING CLUB.

DEAR MRS. BRIGSTOCKE—I am instructed by the Eclectic Reading Club to convey to you the sympathy of the members in your great sorrow, as expressed in the following resolution passed at the last regular meeting of the Eclectic Reading Club, held on March 25th, 1899 :

That this meeting desires to give expression to the sorrow which has come upon this Society on the death of the Venerable Archdeacon Brigstocke, D. D., whose kindly interest had been deeply valued by all the members, and whose steadfast example in the community will long be cherished in our memories.

Believe me, yours sincerely,

(Signed) AGNES L. CARR,

Secretary of Eclectic Reading Club.

NEPTUNE ROWING CLUB.

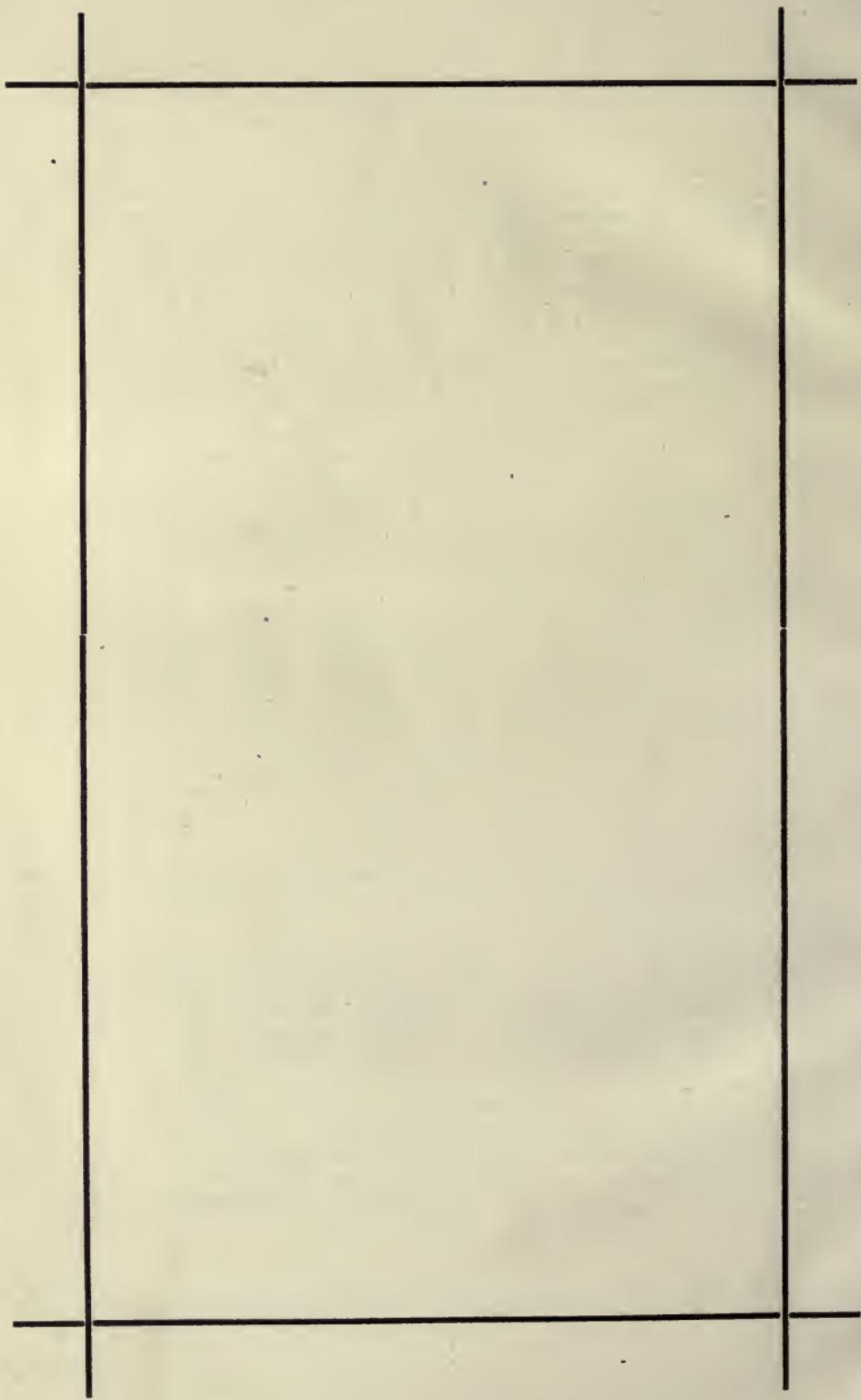
At a meeting of the Committee of Management of the Neptune Rowing Club, the following resolution was passed :

Resolved, That the members of the Committee of Management of the Neptune Rowing Club (Limited) record expression of their deep sorrow at the death of the Venerable Archdeacon Brigstocke, D. D., first Vice-President of this Club.

Cheerful in rendering his assistance in various ways, and ever ready to promote the welfare of the Club, Archdeacon Brigstocke held a high place in the esteem of this committee, and won the respect of his fellow members.

And that the Secretary send to Mrs. Brigstocke a copy of this resolution.

(Signed) ROWLAND FRITH, *Secretary.*





The Rev. WILLIAM EATOUGH was born in 1861. He came out to Canada in May, 1889; was ordained Deacon on Whitsunday in the same year, and came to Sussex as Curate of the Rev. Canon Medley. After the death of the latter, Mr. Eatough took charge of the Parish of Petitcodiac until Advent, 1890, when he accepted the Curacy of Trinity Church, St. John, where he died May 25th, 1899, much beloved and greatly regretted.



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